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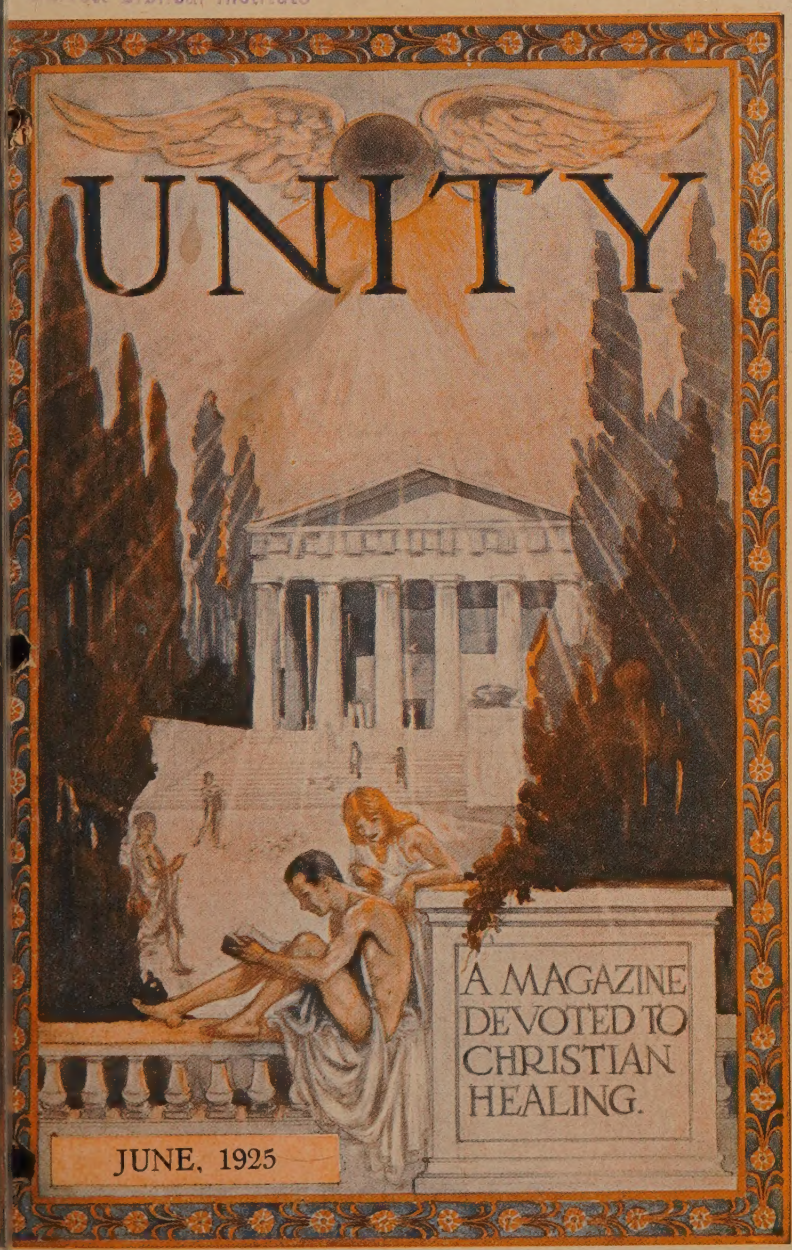

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness, or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its

A HOUSE NOT BUILT WITH HANDS

VIVIAN YEISER LARAMORE

We who build with brick and mortar
  Shall not ever house the heart,
Though we stud with precious jewels
  Every in and outward part.
We shall find that house a prison,
  Void of all that brings content,
Till we build with understanding
  As the Christ-within-us meant.

We who build with vain petitions
  For our own, and only ours,
Shall not lift an habitation
  To withstand the stormy hours;
For there is but one foundation,
  And there is but one safe plan—
He shall truly build who buildeth
  On the love of God and man.

THE RESURRECTION OF THE BODY

CHARLES FILLMORE

(Read 4th Chapter of II Kings)

IT IS related in this Scripture that a certain woman, called "the Shunammite," had a son who died suddenly. She was a friend of Elisha, the prophet, and her first thought in her need was to go to the man of God and ask him to come and restore her son to life. Elisha was on Mount Carmel, sixteen miles away. When Elisha saw her coming he sent his servant Gehazi to meet her and to ask her: "Is it well with thee? is it well with thy husband? is it well with the child?" She answered: "It is well." Another translation renders this passage, "Is it peace with thee? is it peace with thy husband? is it peace with thy child?" and her answer, "It is peace."

This answer, given by the woman in the face of the most adverse conditions, is scientific. Not many of us would say at such a time, "It is well," but if we have an understanding of Truth and of the powers of mind we can see that this answer is metaphysically correct. It denies the error and makes possible the demonstration of the statement that "it is well." Here is a lesson for us. When we can say under adverse conditions, "It is well," we set the divine law of perfection into operation.

When Elisha heard the Shunammite's request that he come and raise her son to life, he gave his staff to Gehazi and told him to go and lay it upon the face of

and the saver; we call them denial and affirmation. One is Satan, the denier, the adversary; the other is the definite, positive, spiritual I AM. A certain consciousness of Truth is necessary in the bringing about of a healing.

The servant Gehazi symbolizes declaration of the nothingness of error, sent forth as a denial of seeming conditions. He carries the staff, representing dependence, weakness, negation. A staff is a good thing for those who need it, but its use encourages weakness. "Thy rod and thy staff, they comfort me." A staff may comfort, but it cannot save. The Shunammite woman came to Elisha, not merely for comfort, but for the saving power of God. Let us be careful as to the kind of comfort that we give to those in trouble; too often it is on the negative side. Those who sorrow do not really want comforting; they want a knowledge of how to rise above and become free from the longing for comforting.

The resurrecting power in us comes through Elisha, Jesus Christ, I AM. "I am the resurrection, and the life." We should make definite I AM statements of life and power. Jesus Christ almost always dealt in affirmations of I AM power. He demonstrated the power of I AM to save. This is why he is called the Savior. Through Jesus Christ's demonstration of life, the soul and the body are quickened and lifted into fullness of living.

When Elisha came to the house of the Shunammite woman he went to the upper chamber, where the dead child was, "and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm." Then Elisha walked about the room and again stretched himself upon the child. "And the child sneezed seven times, and the child opened his eyes." The restoration was complete.

Such a child, such an inactive one, is within every one who is not truly regenerated. All who complain of ills of various kinds have the negative consciousness of

the Shunammite's son, which must be made alive by the I AM of God.

It is very important that one make his body wholly alive. One who loses his body is like a man who has lost his clothes. If you want to be "clothed upon," do not be led astray with the idea that it is necessary to save only the soul. Get hold of the subjective child in you. Lay your eyes upon its eyes and open its perception. Touch the lips of flesh with your spiritual lips. See God in your flesh. Lay the whole spiritual man upon the body and make it alive. Take hold of the body with your I AM power in the consciousness of omnipresent life, and raise it up.

"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Do you believe these promises? Remember that anything that has ever been done can be done again. What the law produces once it can produce again.

A newspaper some time ago carried an advertisement of a man who wanted room and board in exchange for his good Christian example. The Shunammite woman saw the desirability of having a man of God in her house, and she built a room for Elisha "on the wall." This incident illustrates that a room should be prepared in consciousness always ready for the spiritual I AM, Christ. His presence will prove the best friend in times of great need.

To be in the Christ consciousness means more than to lead an exemplary Christian life. It entails power to

one life. I live, move, and have my being in God. The holding of these true statements will awaken one to the consciousness of the indwelling life, and the demonstration will follow: The son (body) of the woman (soul) will be made alive in Christ.

Among theologians there are three theories as to when we receive our resurrected bodies: "(1) That we receive them immediately after death, and at the end of the world there is a great gathering and review of all the dead; (2) that after death the souls of Christians are conscious and happy, but do not receive their resurrection bodies till the end of the world; (3) that souls are unconscious between death and the judgment."

It is admitted that these are theories, guesses by men, backed up by passages of Scripture that seem to corroborate them. But which theory is correct? There should be no misunderstanding upon this important point because, as Paul says, if there be no resurrection from the dead our faith is vain.

What Christianity needs is a practical understanding of a few facts and an expurgation of many theories. In this matter of the resurrection of the body we are told: "Now hath Christ been raised from the dead, the first-fruits of them that are asleep." If he is the first-fruits, why should the other fruit be different from him? He said: "Follow me." He did not wait for the end of the world nor for a great day of judgment in which to resurrect the body. When he had overcome the world, the flesh, and the devil, he was, through the law of thought purification, ready for the change, and it came to him. So it will be with all of us: When we have cast all sin out of our minds, our bodies will be so pure that they will be unaffected by any law of death or corruption.

The resurrection of the body should be a simple proposition that will prove itself. If by sin we cause the body to die, as is definitely stated in the Scriptures, then by casting out sin we should cause the body to live.

If it still continues to die after we believe that we have cast out sin, then we should search ourselves still further for more subtle sins, because there is no other source of death. Those who are putting this law to the test find that their bodies are being resurrected from decay as they overcome the sins of the inhabiting mind. Thousands whom the doctors have said must give up their bodies very soon, have found this law of casting out sin and through that law they have stopped the disintegrating process. If this can be done in one instance, it can be done by everybody. If, through purification of the mind, disintegration of the body is stopped, that fact proves that there is such a universal law and that it was Jesus Christ's full compliance with this law that caused his body to be resurrected.

It should then be an easy matter to determine when the resurrection will take place and the kind of bodies that we shall have. Flesh and blood—that is, the ordinary, perishable flesh and blood—cannot inherit the kingdom of God; neither does corruption inherit incorruption. It is a sin to hold in thought that there is in reality such a thing as a perishable body of flesh. To establish the kingdom of God within us we must purify our minds to the point where we shall not even imagine that there is in God's pure substance such a condition as corruption. Through the often repeated mental affirmation that the one and only pure substance of God is everywhere present, we shall change the life currents in the organism until the corruptible will put on incorruption. This work is done day by day, thought by thought; right under our eyes we have palpable evidence that

ness that it transforms the whole organism and sets it free from all tendency to corruptibility. However, thousands are on the way and in their own flesh have evidence of a higher life that is setting their bodies free from the mortal law of death.

To attain eternal life we have only to keep right on overcoming the sins and false ideas in the mind, knowing that we are thereby resurrecting the body. "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

MEANING OF SYMBOLS SHOULD BE TAUGHT

It would, no doubt, be of great use to many if the meaning of a few of the principal of the symbolic words common to all great religions were made a part of religious instruction; though it is wonderful how, by a sort of instinct, some of these keys are discerned and read by the simplest and least instructed of those who . . . lead pure and meditative lives. . . . Such acquaintance with the vocabulary of symbols would not unveil anything which ought to remain veiled, while the ordinary reader and unenlightened enthusiast would be saved by it from the absurdities and scruples and often pernicious extravagances into which he now falls through his literal adoption of words which to sensible persons are manifestly parabolic; and the student of deeper capacity would be provided with the clues without which he cannot read even the letter of the enigmas of life. . . . From what torments might the poor simpleton of a modern pietist be saved by remembering that our Lord "spake not without a parable"!—*Coventry Patmore.*

The Christian Business Man teaches, through the experiences of men who have applied Christianity in their affairs, ideals and principles that help to raise business standards to a higher plane.

WORTHY OF HIS HIRE

FRANCIS J. GABLE

JESUS WAS a very practical man. He advanced a number of theories that were decidedly novel to his generation, theories that a great many people thought were impracticable. An outstanding fact about his work and his teaching was that when he advanced a theory he proved it. When he talked about healing, he healed people. When he talked about God's being his supply, he demonstrated it by using the principle that he taught. He tried to teach his disciples to carry on his work by the same practical methods that he used.

Evidently the disciples of Jesus listened to his theories but did not, for a long while, believe that they were really practicable. We learn a great many lessons mentally and we repeat them mechanically, but they are not real to us; they have not become part of our experience. After one has made any law or any principle a part of his actual experience, it becomes permanently embodied in his consciousness. He may not always use it, but nevertheless it is in his consciousness.

Early in his teaching of his disciples Jesus attempted to inspire them with confidence in God, to impress upon them that God is wealth, health, supply, omnipresent good. Having impressed on them the necessity for teaching to the world the law that he had taught them, he instructed them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye

ing because we ought to make a good appearance, and we must take plenty of money along." If there had been railroads in those days, the disciples probably would have wanted return trip tickets. Then Jesus gave them the astonishing part of his instructions: "Get you no gold, nor silver, nor brass in your purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food." He further explained to them that in the various cities and towns they would be invited into the homes of persons receptive to the Christ teaching. He told them not to feel that they were objects of charity but to accept freely that which should be given to them, to know that the laborer is worthy of his hire.

That is the method that Jesus used to teach those simple-minded men. He taught that there is a definite principle that gives to each one an adequate return for the service that he renders. He said, "Freely ye received, freely give." They were to take no thought for the provision of their needs; all their attention was to be centered on the work that they were to do. He would have sent them out filled with uncertainty if he had told them: "I hope you will get through all right, but if you do not, we will try to get you back, somehow." But he made no mention of a possibility of failure. He told them positively: "The laborer is worthy of his hire." The disciples were setting out to do God's work. They had no other mission. They were to carry no side lines, to make their living in no other ways. Because they were doing the work of God, who is omnipresent supply, they were setting into action a cause the effect of which would be that the laborer would receive his just compensation.

What does this lesson mean to you and to me? Perhaps we are not able to spend all our time healing the sick or in other forms of what is regarded as spiritual ministry, but whatever our work is, we have but

one real purpose in life: to do God's work. We may be carrying out that end by writing, by speaking, by playing, by painting, by scrubbing floors, by doing any kind of work that we find before us, but our one great purpose is to express God, to do God's work in the world. When we realize that our purpose is to do God's work, we should know that because we are working for the source of infinite good our supply will be infinite.

A great many of us, in dealing with the question of divine supply, are like a young man who wanted a job and had been offered one. He asked his prospective employer what his wages were to be. The employer said: "Go to work and do the best you can, and I will pay you what you are worth." The young man replied: "Oh, no, I can't afford to work for that."

The laborer is worthy of his hire, on these conditions: first, that he knows that he is doing God's work; second, that he recognizes the value and the importance of that work; third, that he places a high valuation upon himself, the nature of his work, and the purpose and the result of his work.

Many a person, when he undertakes new duties, approaches them with fear and trembling. He wonders how things are going to work out for him; he wonders whether his compensation will be adequate to take care of his daily wants, and he spends time in needless worry. His worry is evidence that he does not believe that the laborer is worthy of his hire; or if he does believe it he has not placed a high enough estimate upon the value of his own efforts. He has not grasped the idea that his

Many a person says: "I cannot earn very much, because I have not had much education and so have to take inferior work." Another says: "It seems that whenever I get face to face with a big proposition, where a great deal depends upon my work, I get frightened and cannot go through with it." How much will any one be paid for his acknowledgment of inferiority, his admission that he does not know very much? How much can he expect to be paid because he is afraid of his job, because he has not enough confidence in his God-given ability to face a crisis? The laborer is worthy of his hire, and the service that he gives exactly reflects his estimate of his own abilities.

Many people are remarkably proficient in their lines of endeavor, yet have no conception of how efficient they really are. They are inclined to belittle their abilities. When asked to do something in a church, school, or social organization, they say: "Please ask somebody else. I know that there are others who are better fitted than I am." That attitude may be a sort of modesty, but an individual should be honest with himself. He should turn within himself, see his God-given qualities, and declare: "I am a child of God; I can do the things that a child of God is expected to do. I can do such works as Jesus Christ did, because potentially I have the qualities that he had." He should be honest with himself and never belittle his own ability.

It is not necessary that we go about telling of our abilities, but we can know our abilities with an inner knowing that does not need to be expressed audibly. If we recognize our own divine abilities, we shall be given plenty of opportunities to express them; we shall not have to ask for chances to express.

There is a type of person who says: "I ought to be in some other kind of work; I have been held down all my life. My manager does not realize how much ability I have." Such persons always want to be put above the

work that they are doing and they always say that their abilities are underestimated by their superiors. That kind of person does not really recognize his inner ability; he merely hopes or wishes, or fools himself with the idea that he might do greater things. The man who really can do great things because he recognizes his inner ability, never has to ask for a job; he never has to ask for additional opportunity to make good in his work; he never has to seek for greater opportunity to express himself. Chances for expression are almost crowded upon him.

There is a type of person that does not realize the import of the statement that the laborer is worthy of his hire. Such a person may have some particular talent, but be fearful about branching out into new work. Should you belong in that class, remember this: If you have been held down because you have not realized that the laborer is worthy of his hire, know that God is infinite and that you as a child of God have infinite possibilities. God is infinite and can express through you in infinite ways. As a laborer in God's kingdom you are worthy of God's hire, and God's hire is always greater than human ideas can fathom.

THE BIGGEST THING

The men and women who have accomplished great things are those who have had certain ideals. In the religious world the beacon lights have been those who have given themselves immeasurably for the cause of righteousness. I know that the biggest thing that can come to any of us is the realization of the importance of spiritual power. It is the wisdom to know, the love

THE CREATIVE MIND

Extracts from a lecture given by

CECILIA B. CARDWELL

A CERTAIN author wrote: "I am the first impulse of every great discoverer, of every benefactor, of every inventor, of every scientist, of every great writer, and of every great thinker." And he might have added: "I am that which plants the tree, the shrub, and the flower; I am that which makes every beast of the field, every flowering thing, and every creature of the deep; I am that which sets every star in the firmament; I am that which forms man—I am an idea."

The whole world of visibility rests on ideas. Creation is going on today exactly as it went on in the day of Genesis. The projection of idea from mind is the only basis for creation, in God or in man. "And God said [he projected an idea] and it was so." If man recognizes this truth and acts upon it he will find that his creation is orderly and is done under divine wisdom. "And God saw that it was good."

We must study the activity of mind in order that we may know how to use mind. It is the nature of mind to form ideas. Ideas gather to themselves thoughts that are like themselves; then they must make their appearance upon the visible plane. What causes people to assemble for any purpose? The idea that they want to assemble for a certain purpose. So with everything in our world: It is the result of thinking, though perhaps not of the individual thought. We are more or less susceptible to the race thought unless we are stabilized by that which is over and above the race thought. If we allow the race thoughts to take possession of our minds we are not much different from the colored woman who said: "Well, I have had an operation and I'm glad of

it. Now I'm set up in talk for the rest of my life." Many times in our thoughts and in our conversations we give the force of our ideas and of our creative thoughts to produce results that we do not want. It is worth while to stop and think: "Do I wish to have this thought objectified in my life?"

No man lives better than he thinks. You cannot escape the result of your thoughts and you cannot be one whit better than your thoughts; if you would manifest well, you must think well. St. Paul knew the laws of thought. The Corinthians had thoughts of strange and repulsive diseases, and they appealed to St. Paul. He desired to heal them and he said: "I determined not to know anything among you, save Jesus Christ."

What is the alleviating power for the ills of the world? If no one today were thinking an evil thought —take this into your hearts; it is a gospel truth—if no one today were thinking an evil thought, there would be no evil manifestation. Evil lives upon man's recognition of it. The one way to heal the world of evil, to heal the individual of evil, is to do away with evil thoughts and evil ideas. Dr. Alstowski says that there is liberated in the consciousness—senses, feelings, desires, and emotions constitute the consciousness—a boundless amount of energy. When the consciousness is so regulated that this energy creates only that which is desirable, that which is good, then man will be in possession of all his powers; he will be in possession of his prerogative of ordering his own life. Everything of which we can conceive is ours to bring forth, is ours to manifest.

will live ages after the mind that conceived it has been translated into a myth. It will go on and on and on, liberating energy, creating new and divers phenomena even after its origin is lost to sight. A tiny word, a little verse, will cause generation after generation to serve it, to work for it, that it may be passed on—so potent is an idea. There are men today who doubt that Shakespeare wrote the works accredited to him, but there are none who doubt the true ideas embodied in those works.

Clarence Howard, president of the Commonwealth Steel organization, speaking to a band of Rotarians in Louisville said this to practical business men, materialists, some might call them: "Every accident, every mistake in the world comes from negative thinking. The man who begins an activity in a negative attitude of mind is a failure before he starts."

A negative attitude of mind, working out in the body, causes all the organs to lose vitality, to lose their power to perform their functions. Negative thoughts ultimately become negative conditions in the body and in the affairs.

A certain young man went into business and acted on the lines mapped out by spiritual science. His declarations were forceful: "God is my strength, my success and abundant supply." After a while his business failed. He had much optimism left, so he began business again and he said: "God is my supply, my perfect success; I cannot fail, for he is my support." Again his business went to pieces. He was about to give up his hope of gaining success, but he found that nothing is ever lost in spirit; that thoughts which we send out must come back at some time. In his moment of need, all the invisible forces of God that he had leaned upon and invoked previously, came to support him and he had the strength to say for the third time: "God is my support and my success." In that moment

of extremity God found his opportunity and this man built up a splendid, a wonderful business.

How many times did the Wright brothers fall to the ground before they perfected the airplane? The airplane fell, but the idea never fell. Had the inventors given up the idea, they never would have perfected the airplane. They changed the clothing of the idea, because it had not been satisfactory. It took some time for their idea to work itself out through the adverse thought conditions with which they were surrounded, for newspapers, public speakers, and reputedly deep thinkers were saying: "Impossible! Ridiculous!" The Wrights held to the idea; they would not let it go. So the idea, held in mind by faith and hope and trust, finally became manifest in the aircraft that we see today.

It has been said for centuries that thoughts are things. We must not think for one instant that we can send thoughts out to others without getting reactions. A thought of hatred, of jealousy, of envy, of evil wishing, of any adverse thing cannot possibly go out from us without first sending its force through our own consciousness. It expends the first volume of its power and its force in the thinker. If we send out thoughts of love, of peace, of happiness, of wholeness, the thoughts spend their first impetus in our own lives.

A thought may or may not reach the one toward whom it is directed, depending upon whether or not that person is positive to the thought. An old Eastern

entered the window from which he had gone forth, and executed the command of the master upon the master himself.

When we send forth thoughts of hatred, we harm ourselves far more than we harm others; when we send forth constructive thoughts, we help ourselves thereby.

Man becomes like that which he contemplates. Sometimes a very young child is unlike his mother in appearance, but after a few years of association with her, he may come to resemble her. Sometimes a child grows to look like an aunt or a school-teacher. From contemplation of a school-teacher, from learning to think as the teacher thinks, the child grows to resemble the teacher. Our thoughts certainly mold our countenances. Nathaniel Hawthorne wrote a very great story along this line, "The Marble Faun." We become like that to which we turn our attention.

Today many persons are patronizing beauty parlors but they are working from the wrong angle; the beautiful face must have behind it the beautiful mind, else it has no enduring beauty. If you would be beautiful, beautify your mind. If you would be beautiful hold the vision of beauty. The idea back of every manifest thing is the invisible foundation upon which that thing is built. Everything is founded upon ideas. When you come to understand the working processes of your mind and use them correctly, you will live in a new world, in a new body; you will have in your heart the peace that passes understanding.

"There is nothing either good or bad, but thinking makes it so;" the best aim of a life is for higher thinking. Think well of foreign nations, of your own nation, of your friends, of the ones with whom you are associated in the home. Help others to bring into visibility the truth within themselves, the Christ idea inherent in them. Each one of us is capable of living a better life,

of attaining whatever he desires, if he will hold high ideals and know without peradventure that there is an invisible power lying close, a power upon which he may call to push out into manifestation the idea that he holds in mind.

Man fails often because he is so quickly discouraged. For instance, a person studies Truth with a great spurt of enthusiasm for a while, and then he lags. He says that he has tried Truth and that it has failed, but it is he himself who has failed. Our ideas always bring forth unless we fail. Conditions must respond to the ideas that produced them; that is an undeviating law. If we stand firmly at one with divine principle, it will work; it will work just as soon as our consciousness is clarified of all fear and doubt. Man guards with zeal his personal possessions, but how does he guard the treasure of his mind? That treasure is his only medium for purchasing health and strength and understanding and supply. He should guard it carefully.

Let us follow the advice of Jesus Christ, who advised us to lay up our treasures where thieves could not steal or rust corrode. Let us acknowledge the power of the mind, remembering that over all is the great mind of God, the great mind that said: "Let us make man in our image, after our likeness." When we place our minds in juxtaposition to the mind of God and ask that the wisdom of God function through us, then we shall know as God would have us know; then our ideas will be formed in Divine Mind, will be energized by divine power, and will become creative as were the ideas of Jesus the Christ.

SEEKING THE KINGDOM—CHOOSING

ARTHUR P. BUCK

ALL OF us are seeking, ever seeking for the appeasement of hunger, the fulfillment of desires, the satisfaction for longings that have somehow been implanted within us, and our seeking will not cease until our hunger is appeased, our desires are fulfilled, and our longings are satisfied. We want friendship, we want love, we want life, we want health, we want joy, we want freedom—in short, we want to express as sons of God, for that is really the answer to all our longings. We may misinterpret our desires, but the reality behind every longing, behind all the soul-hunger that has urged us on from earliest memory, is simply the desire of God (our Good) to come forth into expression through us.

No wonder then that the Master, after referring to such of the heart's desires as include food and drink and life and raiment, prescribed as the way to attain them: "Seek ye first his kingdom, and his righteousness; and all these things shall be added." This advice is not just a pretty saying, nor is it the statement of a principle that applies only to the next life. "Seek ye first his kingdom;" seek the kingdom before seeking bread, butter, clothing, health, life. Forget the specific things that you are longing for and have one first and foremost thought, "His kingdom, and his righteousness."

His kingdom! How often in discourse and in story the Master spoke of the kingdom! "The kingdom of heaven is at hand," "The kingdom of God is come nigh unto you," "The kingdom of God is within you," "Seek ye first his kingdom . . . and all these things shall be added," are among the proclamations that he made and that he told his disciples to preach.

"Then," some one may ask, "if the kingdom of

heaven is really right here within me, if seeking it will give me the things that I desire, if my desires are really God's endeavors to express through me, and if God and his creations are good, how can I express anything but good? How can I have sickness or pain or poverty?"

Let us see whether we cannot answer this question by asking another: "Is it not true that all man's possessions come to him either as a gift or by his own earnings?" Paul declares: "My God shall supply every need of yours according to his riches in glory." As sons of God we are heirs to all things. But can we claim our inheritance and abide outside the kingdom? Of course not! And so the Master says: "Seek ye first his kingdom."

A British subject came to the United States, declared his intention of becoming a citizen, and took up a homestead. He lived on the homestead the required length of time, made the necessary improvements, furnished the land office with the prescribed proofs, paid the prescribed fees, and received his final certificate, but before the patent was issued, he passed on. Afterward it was discovered that, as he had not taken out his final naturalization papers, he was not an American citizen and could not claim (nor could his heirs claim) the homestead that, as a citizen, he would have owned. His heir, a sister in Ireland, was notified that, except for a certain flaw in the title, a well-equipped farm in America was hers. The British ambassador took up the case, and for a time it became a matter for negotiation between the United States and the British Empire. The final decision was that in order to claim

heritance in the United States. She chose to stay in the kingdom of which she was already a subject.

The foregoing story illustrates the answer to one part of our question as to how a child of God can express anything but good: Though our inheritance from our Father is all-good, we cannot claim it as an inheritance without residing within the kingdom.

If I do not claim my inheritance, I may have only what I earn. If I have pain, I have earned pain; if I have trouble, I have earned trouble; if I have lack, I have earned lack. My inheritance from my Father is always good and always plenty. If I do not claim my inheritance, but earn my own way, as it were, it is certainly my own fault if I do not get what I want.

Then we see why the sure way to the attainment of all the good that we desire is through seeking His kingdom, the kingdom of heaven. What should be the manner of our seeking?

No other chapter of all the Scriptures is so full of illustrations of the kingdom as the 13th chapter of Matthew. In that chapter are seven parables. The first one is that of the sower. When Jesus' disciples asked him why he always spoke in parables, he said: "Unto you it is given to know the mysteries of the kingdom of Heaven." All but one of the seven parables begin, "The kingdom of heaven is like unto . . . ." Four parables representing the planting of seed were spoken to the multitude and to the disciples, and three illustrating the matter of choosing were spoken to the disciples only.

The parable of the sower brings out the fact that "the seed" is "the word" (Luke 8:11) and that "the good ground" in which the seed of the kingdom is being planted is man's consciousness—"God's tilled land" (1 Cor. 3:9). The varying states of consciousness are pictured. For example, habits of thought have made hard-beaten paths, represented as the "way side;" the

seed of Truth is not able to take root in this hard soil and so is devoured by the "birds" (wandering or vagrant race thoughts).

We may note that in the four parables of the kingdom spoken to the multitudes, as well as in the first of those spoken to the disciples alone (the sower, the good seed, the mustard seed, the leaven, and the treasure), there is a hiding from sight of that which, when quickened to life or possessed, expresses as the thing desired. In the three parables spoken to the disciples alone there is presented a distinctive choice, in two ways: first, the choice of the thing finally desired (the choice of the one thing as against all others); and second, a careful choice, or selection, of the thoughts or seed to be retained.

One day while I was meditating on the problems of a friend, there came before me the vision of a most attractive dirt road, winding upward among green grass, flowers, pleasant foliage, and symmetrically disposed trees to the summit of a hill, a hill that seemingly could be ascended in no other way. At the very top of the hill, and at the last turn of the road, was a great unlettered signboard and by it stood my friend, with a paintbrush. I expected to see him write on the signboard, "This is the Way," for he was a teacher, teaching the Way. But instead, he wrote unhesitatingly in huge letters: "Thy will be done." As he wrote those words the signboard and the letters became transparent and, stretching straight away beyond the sign and as seen through the sign, appeared a wonderful, perfectly constructed highway, so straight, so plain, and so perfect that no wayfarer would need to err therein or question whether that was the way to take. By seeking first His kingdom, the doing of his will, men allow All-good to flow out into expression through them. My friend did not perpetuate the earth road by painting, "This is the Way." He found a more splendid way

by forgetting the road by which he had come, and by painting in bold letters: "Thy will be done."

That is the idea of choosing that was pictured in the first and the second of the three parables that were given to the disciples only. In the first a man found a treasure hidden in a field, and he hid it in the field and sold all that he had and bought that field. He found the treasure hidden in the depths of his own consciousness and planted it deeper, in the depths of his soul, in the heart of God within himself. Then he sold all that he had. All things else were nothing to him; he got rid of them that he might have nothing that should separate him from the joys of the great treasure discovered and hidden in the midst of himself, in "God's tilled land." "Seek ye first his kingdom, and his righteousness," and when you have discovered it in the very midst of yourself, in your innermost soul, in the heart of God, choose it as against all things else, and lo, the kingdom of heaven is yours! "And all these things shall be added."

In the next parable a man in search of goodly pearls finds the pearl of great price, and sells all that he has and buys it. It is a different presentation of the thoughts contained in the parable immediately preceding—the need for absolute surrender to the will of the Father, and the discovery that in that surrender lies the fulfillment of every desire, the joy of oneness with the pearl of great price, the pure and precious jewel of the kingdom of heaven within.

But there is yet another parable:

> The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

In all the other parables in this group of seven, words (thoughts) are represented as seed, but here is presented a different symbol, though not a new one in Scriptural

symbology. In our study of the symbols of Scripture, we learn with the first chapter of Genesis that fishes represent thoughts of increase. So, while the other parables refer to the planting of seed (seed is the word or thought), this parable introduces a different symbol for thoughts. It pictures the great sea of thought that ebbs and flows through our minds, the rising and falling sea of thinking, which we could not entirely stop if we would. Our minds are dragnets, as it were, retaining for a while, or discarding, the thoughts (fishes) that are caught therein. We must select the good, continually retaining constructive thoughts, inspired thoughts, divine thoughts, and discarding or transforming the others. At intervals—at least at the end of each day—we must check up on the thoughts that we have taken that day in our dragnets and retained, and by that checking up learn carefully to discriminate in our selection. "So shall it be in the end of the world;" that is, by our constant selection (gathering the good and discarding the other) our world of effect (or sense world) will terminate in our full consciousness of the kingdom of heaven, the realm of the real within.

PRAYER

Prayer exercises a most beneficent influence in the lives of men. Its soothing and calming effect has been experienced by all those who in great mental stress have had recourse to this wonderful means of taking the sharp edge from anguish of mind. Prayer satisfies the deepest craving of the soul for sympathetic companionship, because it brings us into the presence of the great Companion and the most loyal Friend. It brings friendly help; for when weary, we feel a strong hand grasping us and steadying our faltering footsteps. Not only the contemplative, but also the man of action, resorts to prayer, since prayer begets courage, self-reliance and hopefulness.—*Selected.*

CHRIST THE ONLY BEGOTTEN OF THE FATHER

EDWIN GILPIN ORR
(An advanced student of the Unity Correspondence Course)

THE teachings of Jesus Christ may be classified under three heads: one central theme, one supreme objective, one all-inclusive instruction. The central theme is life; the supreme objective is the preservation of life; the all-inclusive instruction concerns the attainment of eternal life. His teachings are to make us understand life as he lived it and as the Father wants us to live it. The life of Jesus Christ is the highest manifestation of the Word of God.

In order to know God we must know the principle of life; to know Jesus Christ, the only begotten of the Father, we must know how to put the principle of life into operation. Man today can accomplish the same results that Jesus Christ accomplished, if he will apply the principle that Jesus Christ applied.

Jesus Christ taught that God is life itself. Life in you is God. All life is God. "This is the true God, and eternal life." All life must come from God within. "I am the resurrection, and the life." "I am the bread of life." "Because I live, ye shall live also." Man has the Jesus Christ consciousness of life when he has the same consciousness of eternal life that Jesus Christ possessed. God gives us eternal life; this life is in his Son. "He that heareth my word, and believeth him that sent me, hath eternal life."

Jesus was powerful because he kept his eyes and his thoughts away from the external and focused them on the eternal part of his being, the Christ within, the same Christ that lives in each one of us today. Man can come to God only through the Christ part of himself. There

is no other way. He must retire within his own soul, for Christ is there to help him and will help him.

Jesus Christ came to bring mankind good tidings of great joy. We make mistakes because of our ignorance of the reality of God; Jesus Christ came to teach us that the Christ lives and has lived in us always. The true self of every person is the child of God, made in His image.

Jesus Christ taught that God is the only power. God is within man; then man is a channel through which God operates and through which power is expressed. If man is an expression of the power of God, he should have no belief in other powers. If the truth of the one God reigns in man's consciousness, there will be no place in man for belief in any other power or in any other gods. Only God has power; there is no power in evil, because it lacks reality. There is no power in hate because love alone has power and reality. "There is no power but of God." A man's power depends upon his realization of power as coming from God. "All authority hath been given unto me in heaven and on earth." The only power that man needs is his own God-given power to produce, to accomplish, to succeed. "Stir up the gift of God, which is in thee."

We must realize that we are sons of God, realize that we are, always have been, and always will be perfect in God. We must learn to know that the Father within us, so lovingly and clearly revealed by Jesus, is here and now within us, about us, omnipresent; not a being apart from us, but Spirit within. We must claim our inheritance from God. We can help to claim it by making such affirmations as these: *I am made in the likeness of God. I am the son of God. I am life. I am intelligence. I am power. I am love.* We never should forget to identify ourselves with God, immortality, eternal life.

The Gospel of Jesus Christ is the truth which, when

known, frees man from misconceptions. Truth must be the first and the last thing considered. "I am the first and I am the last; and besides me there is no God." Do not belittle yourself in your own estimation by thinking and talking about what is not absolutely true. If you hear something about another which is not true according to the Christ standard, be willing to let go of it. Drop out of your consciousness, out of your life, every thought and thing which does not measure up to the truth. Destroy the false gods by replacing ignorance and superstition with the truth of the one God. If your gods are money, disease, fear, and poverty, expel such gods and fill their places with the truth about the one God in your life. Affirm: *I am the life of God. God is my life. God is my mind. "In God I live, move and have my being."*

Behold the power of Truth, the power of God, the I AM within. Rise out of the belief that you are only flesh and blood and realize that the perfect Christ idea has thoroughly regenerated your mind. Perceive that you are spiritual and perfect; ascend into harmony (heaven) here and now.

There is in Divine Mind but one begotten Son, but one type of man—the son of God. Jesus Christ taught that we are not flesh and blood, but that we are products of mind. Our bodies and our affairs are primarily thought. Perfect mind, perfect thought, manifests as a perfect body.

The teachings of Jesus cover every human need. All mankind can apply the doctrine of Jesus Christ in all the affairs of life, from the least to the greatest. Jesus did not teach that after death we can fly off to a heaven in the skies, where we shall receive our rewards for our good deeds done on earth. One cannot find in the New Testament any record of Jesus' ever having located heaven as a place anywhere outside of the liv-

ing temple of God (man). The kingdom or realm of harmony is within the soul.

The best definition of God was given by Jesus Christ when he said: "God is Spirit." God is also mind, life, love, power, intelligence. Spirit, God, life is everywhere present. Life manifests in millions of ways, but all life is one life. Life cannot be divided, since God is life and God cannot be divided. From cell to solar system, all are the children of the Most High, moved by a common impulse to live, to love, to achieve, to progress, to create, to rule. The Spirit of God dwells in us all. God in Christ is with us to refresh us. We should keep the mind's eye fixed on the good and remain true to the Christ Spirit within.

Make your wants known to God through the Christ Spirit within. Never become anxious, never doubt; if you doubt you block the channels of supply and stop the flow of prosperity. Seek the invisible God (Spirit) and all things will be provided for you. Do not fear to claim your birthright. God is always ready to coöperate with you when you acknowledge that you are his obedient child.

Jesus Christ had a consciousness of the power of words. He proved that his words had life. The word is the mind seed from which springs every condition.

Jesus Christ taught how to live, to love, to progress, to create, to achieve, and to rule. He taught that men are "kings and conquerors of circumstances, fearless, smiling, unafraid, magnetic, mighty, powerful; that the immortal ego never suffers, never worries, never ages, never dies. And that we are God's."

The personal consciousness is like a house with all the doors and the windows barred, and the only way to open the house is to speak right words. Use the words that Jesus used. Take up his sayings; make them yours. They will open the doors of your mind and the light will

come in. No one can do your overcoming for you. Live your own life; be yourself.

Jesus Christ points out the way. He may say, "I am the way, I am the truth," but we must believe him, keep his sayings, and follow him.

By using the methods that Jesus used, we shall find the same place in the Father that he found.

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

ONE WAY TO DEMONSTRATE

"How can I keep good ideas in my mind? Am I to say I am not afraid when I am afraid? Am I to say my child is not sick when I see him burning with fever and his little pulse throbbing?" Under such circumstances you think it impossible to think only health, joy, peace, love, life, harmony.

. . . Jesus . . . says: "By thy words shall ye be justified and by thy words shall ye be condemned." If you cannot hold the right ideas in your mind you can at least hold the right words in your mouth. You can keep continually saying: "God created health, God created peace, God created joy, God created life, health, strength, purity, infinite bliss, and harmony." Keep saying the words over and over, refusing to utter any inharmonious words, refusing even to think them, as much as possible. Soon the wrong words will stop coming to your lips, then gradually vanish from your thought; the good ideas of your child and everybody will fill your mind and the body will be healed. You don't have to know why this occurs, just prove that it does so by trying it.—*John P. Lawson.*

To be complete, education should inspire the mind of man to study life in two alternating forms—the visible and the invisible.—*Léon Denis.*

BIBLICAL INTERPRETATIONS

KERN NAVARRH

MANY OF the old established religious beliefs are not founded on the Bible and are very erroneous, yet people make the mistake of accepting such beliefs without thinking for themselves and without seeking the guidance of the Holy Spirit.

If one reads the first three chapters of Genesis carefully, without prejudice, he will see clearly that the result of man's disobedience was the loss of his body in death. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

It was only the body of man that was formed from the dust of the ground and because of sin it returns to the ground instead of being permanently unified with the spirit, and thus preserved alive. In the Scripture just quoted, there is no implication of hell, the kind of hell-fire to which many unthinking Christians attempt to doom those of other religious beliefs.

Let us consider the atonement of Jesus Christ, in which the majority of professed Christians believe. We read in Matt. 20:28 that Jesus Christ came "to give his life a ransom for many." If the old idea of a vicarious atonement be well founded, what was the penalty that Jesus Christ paid for man? If the penalty put upon man for his sins be eternal torment in hell, then it stands to reason that Jesus would have had to go there and stay there throughout the ages in order to keep mankind out. If he were to pay the penalty for man, he would have to suffer the exact penalty that was put upon man. Instead he gave up his natural life on the cross. He raised his physical body and lifted it into spiritual expression and kept it; he took it with him into the spirit-

ual realm. Does this not show clearly the form of salvation that is for man? Nothing could be simpler and clearer. Such texts as Heb. 9:27, "It is appointed unto men once to die, and after this *cometh* judgment," are sometimes interpreted as meaning literal death and the grave, with a literal great judgment day to follow —a judgment day with trial and either acquittal or condemnation to eternal punishment, in a court somewhat like a police court. Texts such as Psalms 102, in which we are told of the loosing of the appointment to death, have been interpreted to mean a loosing from hell-fire. Whatever the form of death to which these texts refer, it is to be put away through Christ. This fact is clearly shown in Psalms 102 and in Hebrews 9:27, 28.

The thief on the cross did not that same day go with Jesus to Paradise, if by Paradise is meant a literal place somewhere in the sky, for Jesus, after his resurrection two or three days later, said to Mary that he had not yet ascended unto the Father. (See John 20:17.) According to the author of The Acts, Jesus remained with his disciples for forty days after his resurrection, before he disappeared into the inner, spiritual realm to be with the Father. He surely had not far to go, for he was always conscious of his oneness with the Father, and lived ever in the presence of God.

People do not have to die to go to heaven or to hell. The Bible does not teach that heaven is a place far away in the sky, a place from which man is barred until he dies; it does not teach that hell is a place of everlasting literal fire, where the majority of the race will be punished forever. Heaven and hell are conditions, and we may enter into either of them right here on earth. The Biblical references to "hell" are varied. In many places the word means, and should have been translated, "the grave;" in others it refers to a place of purification as by fire. In no place has it reference to such a fiendish, unthinkable thing as so many professed Christians of

today believe—or, we should say, as they try to make themselves think that they believe; no one really believes it.

God's children are gradually learning to know him as a loving Father who wills only good for his offspring, who will ultimately bring about the salvation of them all. God never created anybody nor anything for aught but good, and perfect good will come finally to all his creation, even though many have wandered far away from his love and have blamed him for atrocities such as no human being, no matter how degraded, would ever be guilty of committing. People are learning to know God as Good only, as the one great Power of the universe, who will bring about the full perfection of his creation that he planned in the beginning. There is no power of evil to cheat God out of a part of the fruition of his creation—for God would be cheated if any person were doomed to everlasting hell-fire.

MAN IS THE BUILDER OF HIS DESTINY

Only by much searching and mining are gold and diamonds obtained, and man can find every truth connected with his being if he will dig deep into the mine of his soul; and that he is the maker of his character, the molder of his life, and the builder of his destiny, he may unerringly prove, if he will watch, control, and alter his thoughts, tracing their effects upon himself, upon others, and upon his life and circumstances, linking cause and effect by patient practice and investigation, and utilizing his every experience, even to the most trivial, everyday occurrence, as a means of obtaining that knowledge of himself which is understanding, wisdom, power. In this direction, as in no other, is the law absolute that, "He that seeketh findeth; and to him that knocketh it shall be opened;" for only by patience, practice, and ceaseless importunity can a man enter the door of the temple of knowledge.—*James Allen.*

HOW TO PRAY TO GET RESULTS

"MORE things are wrought by prayer than this world dreams of."

Does God answer our prayers? In the following quotations we have his assurance that he does.

> Ask whatsoever ye will, and it shall be done unto you.
> He shall call upon me, and I will answer him.
> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

God is our inexhaustible source of all supply; he is for us to call upon, depend upon, appeal to under all conditions. He is far more willing to satisfy our needs than we are to ask him to satisfy them.

> For your Father knoweth what things ye have need of, before ye ask him.

His blessings are free gifts. "Prayer is the golden key given us to unlock the granaries of God's everlasting riches." "Ask, and ye shall receive, that your joy may be made full."

If God answers prayer, why is it that we ask and receive no answer? "Ye ask, and receive not, because ye ask amiss." How then shall we pray, that we may receive the desires of our hearts?

Aspiration, confidence, persistence, gratitude, and coöperation with the good contribute to effective prayer.

> Ask, and it shall be given you . . . For every one that asketh receiveth.

When you pray have a definite aspiration; know what you are asking God for. Whatever your need or desire, be it spiritual, moral, mental, or physical, when you pray for it, state your request or appeal in definite, positive terms, naming always the constructive condition that you wish to bring into manifestation, not the negative condition that you wish to be free from. Ask God in

righteousness and truth for whatever you will, and your need will be satisfied.

You have but to turn your thoughts to the sanctuary in your own heart to find God and converse with him.

Rise above self in prayer. Appeal for the right, the good, the unselfish. Never attempt to coerce, or to interfere with the rights and possessions of others. In the Father's house there is enough for all and to spare. No honest, sincere prayer is ever unheeded. Keep the channels to the Source unobstructed by self-will, that your good may come to you.

But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed.

There is something more to prayer than the petition. We are told: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Pray then with absolute certitude, knowing that God will answer your prayer. Be profoundly convinced of it. "With God all things are possible." How often do you pray feeling that God may refuse you or fail to keep his promise, and then wonder why the answer is not forthcoming? God expects us to have confidence in him. He says: "Am I like one who promises and does not fulfill?" Take God at his word. Believe that you will receive the favor you ask, and you shall receive. Why? H. Emilie Cady says: "Because the battle is God's through you, and because it is his battle, it has been victory from the start and could be nothing else." They that put their trust in the Lord shall not be confounded.

No matter how dark or forbidding things may seem, refuse to waver or doubt; hold steadfast to your confidence in God. "Fear not, only believe."

Do not lose your confidence which hath a great reward.

As you pray, mentally see your need already ful-

filled. See yourself actually using the thing that you desire and for which you are praying. In so doing you take God at his word by believing that you have received. Your believing that what you ask God for in righteousness and truth will be given you, brings results. Your belief, your expectancy, your assurance that your need will be filled will bring fulfillment.

Your confidence in God is the measure of the answer you receive in prayer. If your confidence is great, expect great things; if little, expect little, according to your little faith.

"According to your faith be it done unto you," is indeed a truism. Be persistent in praying to God. The more urgent your need the more persistent should you be in your efforts to obtain the answer to your prayer, in case the answer is not immediately forthcoming. A lack of persistence on your part indicates a lack of sincerity.

The story of the woman of Canaan who refused to be turned away illustrates the persistence sometimes necessary to effective prayer. She knew her divine rights and persisted.

Imitate the persistency of the man who called upon his neighbor at midnight to borrow a loaf of bread. Pray with a faith that will not be spurned. Continue to knock at the door of divine mercy until you are heard.

Be grateful for the least favor received. To every prayer of appeal add two prayers of gratitude. A grateful heart is the only return that the Giver asks. Many recipients of divine favor accept an answered prayer as a matter of course; seldom does it occur to them to extend to God the everyday courtesy of thanks. Prove your faith by thanking the Giver in advance for the favor that he is to grant you. Jesus Christ always expressed his faith in and gratitude to his heavenly Father by giving thanks in advance for whatever he asked. Do you likewise.

Coöperate with God to shape conditions so that you may receive the answer to your prayer; do something definite and practical to answer your own prayer. Much depends on your doing your part well, on your coöperating with the divine plan in right thinking and right living. You will always receive a quicker answer to prayer by contributing personal effort toward its accomplishment than by sitting idly by, waiting for God to hand you something.

God shows you the way; he does not do your work for you. He provides food for the birds; he does not put it into their mouths. That your need may be satisfied he requires of you only an inner effort to coöperate with him. This coöperation given, ways and means are unfolded for the accomplishment of your desire.

"Pray as though everything depended on God, but work as though everything depended on yourself." God always hears your prayers; the answers come when conditions are right.

Having faithfully fulfilled your part, relax in peace and trust God for the results.—*Evelyn F. Hamilton; Weekly Unity.*

KNOWLEDGE

Would you believe in Presences Unseen—
In life beyond this earthly life? Be still:
Be stiller yet; and listen. Set the screen
Of silence at the portal of your will.
Relax, and let the world go by unheard,
And seal your lips with some all-sacred word.

Breathe "God," in any tongue—it means the same;
Love absolute: Think, feel, absorb the thought;
Shut out all else; until a subtle flame
(A spark from God's creative center caught)
Shall permeate your being, and shall glow,
Increasing in its splendor, till you know.

—*Ella Wheeler Wilcox.*

The Home

Christ is the head of this house.

A MOTHER'S PRAYER

ALICE L. RUTH

"BEN BUSH, what brought you home so early?" Ben's mother asked as her son came in from school at 2:30 in the afternoon.

"Why didn't you call up and have me excused? You said that you would," Ben returned.

"I really intended to, Son, but the bell rang just as I was going to the telephone. I had to admit a caller. She said that she could stay but a moment; I waited, and she has just gone. But it is all right, as you got excused anyway."

"Excused!" said Ben, "I didn't ask to be excused. Most of the 7th grade had tickets to the pageant at the high school, and a bunch of us who hadn't tickets just cut school." Noting his mother's shocked look, he added: "It is too warm and sunny to be shut up in the schoolroom, anyway."

"But, Son," Mrs. Bush remonstrated, "you have had a good record the whole year through, and school closes in two weeks."

"It should be closed now," Ben argued; "the weather is so fine I don't want to stay indoors."

"What did you think of doing?" Mrs. Bush queried

"Just get out in the sunshine," Ben answered.

"Then you may go to the post office."

"All right." Ben reached for the key to the post office box and started toward the door.

"Perhaps I'd better not go out, Mother," he said, hesitating; "the truant officer might get me."

"Quite true," his mother agreed. So Ben took a book and read and lounged in the house until 4 p. m. Time dragged drearily.

"What will Mr. Ward do to you Monday morning, Ben?" asked the mother. "He can't overlook a case of truancy, and I can't bear to have you punished, but the deed was uncalled for, when school closes so soon and you'll have all summer to be outdoors."

Ben turned his face away. It seemed very different now from what it had seemed when the "bunch" talked so boldly about its being a crime to shut boys up in a hot schoolroom in such fine weather. Ben, who had not been absent or tardy during the whole school year, went ruefully back to school Monday morning to face his principal. Mrs. Bush turned to the great Principle within for comfort and guidance.

Mr. Ward's reputation for unrelenting severity in cases of willful disobedience was well known. He was not cruel or intentionally unkind, but he believed that keeping discipline was a necessary part of his office. Mrs. Bush always upheld teachers, as she upheld officers of the law, in the discharge of their duties. She would not call up Mr. Ward to plead special leniency for her son. She was not the kind of mother who says: "My boy got in bad company and was led astray." She did not blame other boys for tempting Ben; she believed that not one of them, alone, would have "cut" school; each one wanted his freedom, each was ready to say a word to encourage the others, until finally they all thought that they had sufficient reason for leaving school. She could not ask the omnipresent Spirit of justice to spare her son and make an example of the other boys—but if Ben should be chastised by the principal, the pain and humiliation would outweigh the offense. The beautiful, heaven-sent June day had been

all too alluring—if Mr. Ward would only consider that.

Then with the perfect faith of a child, Mrs. Bush turned to her Principle within and spoke the true words, straight to the heart of Mr. Ward: "*Divine love and justice abide with you and infinite wisdom guides you.*"

When Ben came home that afternoon, his mother met him with the poise of assurance. "You are late, Ben," she said inquiringly.

"Yes, Mother; Mr. Ward said that we must stay after school every day until we make up the time that we lost Friday afternoon. We have just paid our first installment."

"Well, Son, I think that Mr. Ward has been very considerate in dealing with you."

"I think so too, Mother dear, and it is the last offense for me. I've learned that it is no fun to play truant."

NOT ME

My baby boy is scarcely three,
And yet so very wise is he,
Whate'er suits not his majesty
He simply says to it, "Not me-e!"

. . .

He comes with bump on little brow
For Daddy's kiss. I say, "See now,
Our baby's hurt; O Mamma, see!"
" 'Twas Murray's head," he says, "not me-e!"

. . .

I believe the cares of life would flee
If we with his wise eyes could see,
And say to all the ills that be:
"You touch the outer man, not me!"

—*Henry Victor Morgan*

VALUE OF CO-OPERATION BETWEEN SUNDAY SCHOOL AND HOME

JANE PALMER

OUR PUBLIC schools are designed to provide adequate training for the mental development of our children. No parent should expect the best results from this training where there is a lack of coöperation between the school and the home. The Sunday school has a definite work to perform in the life of the child, and the best results can be obtained only when there is the same degree of coöperation between the officers and teachers of the Sunday school and the home that there is between the home and the board of education and the public school teachers.

The office of the Sunday school is to teach the child to fashion his life in accord with God's law, that he may bring into manifestation God's idea of him. In the last analysis the true purpose of all education is to fit each child to live with his fellow men in the greatest degree of harmony, to make his greatest contribution to the common good.

Under our present school laws the teaching of religion in the public schools plays but a small part in the education of the child, therefore that most important feature of education is left to the parents and to the Sunday school. We call ourselves a Christian nation. We shall remain Christian to the extent to which we inculcate the principles of Jesus Christ in the minds of our children.

It might be well for parents to go more deeply into the teachings of Jesus Christ and to determine for themselves whether or not those principles are worth upholding. If they are, then let the parents take up the spiritual development of the child with as much earnestness and sincerity as they take up his intellectual development.

You would not leave the education of your child in the hands of an ignorant and incapable person. Then why trust his spiritual growth to one ill fitted to show him the way of true living? Too much care cannot be taken by the officers of the Sunday school to see that teachers in the school have a thorough understanding of divine law, but the responsibility does not lie solely with the officers of the Sunday school. If your child is in the Sunday school you should be there to know for yourself what manner of training he is receiving.

Attendance at Sunday school may be left largely to the choice of the child. While perhaps regular attendance should not be made obligatory in Sunday school, as it is in the public school, the child who has formed a habit of attending Sunday school regularly and of getting there on time has been helped in his establishing of moral integrity. By learning to be prompt and the reasons why he should be prompt, the child develops a fine sense of fairness to his teacher and to his fellow students.

The officers and the teachers of the Sunday school must strive to make the hour so attractive that the children will not care to miss it; they should aim to make it of such practical value that the children could not afford to miss it. Children are eager for an understanding that will help them to live harmoniously and successfully with their playmates. When he found himself in difficulty, one very contrite little lad of six said to his mother: "If I had done my part right I shouldn't have been in this trouble."

Little progress is made by asking the child to be what is called "good." If he can be shown how to make the teachings of Jesus Christ of practical value in his life, he will be eager for the Sunday morning hour. This end can best be accomplished through coöperation of the parents with the teachers. If the child receives a new idea, a seed thought, during the lesson hour and

comes home full of enthusiasm, the teacher has done her part. It is then the privilege of the parents to see that he is encouraged in carrying the idea into actual practice. Theories are dry as dust in the mouth of the child if he cannot prove them. But once he is able to put the law to the test and find that it is something that can be used, his enthusiasm knows no bounds and his faith is firmly established. He has one advantage over the adult: He does not have to become as a little child—he is a little child. Being a little child is all that the term has come to imply: The soil of his soul is as fallow ground, receptive to every seed thought that is dropped into it. This very fallowness of soul is our opportunity to help him. While he is in the pliable state of childhood, while his ideas of life are still unformed, it is the time to implant in his mind principles of true living. The Sunday school can serve him by planting seeds of Truth in his mind, but the parent can serve him vastly more by cultivating them, nourishing them.

The results of Sunday school training are best where there is the greatest sympathy between the ideas of the parents and those of the teacher. Let the parents make it a point to know the Sunday school teachers—not to meet them but to know them. The teacher who knows the parents of the members of her class knows the background of each child and is able to do much better work than she would be able to do if she were ignorant of such background.

For one hour each week the parent intrusts to another the spiritual training of his child. Parent, have you done your full duty by your child when you see that he is clean and sweet and fresh, and start him off to Sunday school on time? Have you done your full duty by him when, after he comes home, you allow him to forget until the next Sunday the lesson that his teacher has tried to give him?

The Sunday school can and does help, but it is

only a minor help. The greater work in the child's training is to be done during the six days of the week intervening between Sundays. Those days are testing times, when the child endeavors to find out whether the teacher has given him a theory or a law of life. He may not understand metaphysical terms, but he recognizes results, and it is his nature to test whatever his mind receives. He grows in wisdom through testing.

Let us as teachers and parents discharge our sacred duty by working hand in hand to see that God's little ones receive only seeds of Truth.

THE POWER OF THE CHRIST IN THE HOME

MARY S. FLINT

The power of the Christ word takes from the lips ill-natured expressions and awakens the heart to the strength of the Lord within. Foolish, weak words and ideas gradually fade away when a person in a home affirms in faith:

I am strength in this home.
I am life in this home.
I am love in this home.
I am joy in this home.
I am harmony in this home.
I am health in this home.
I am wealth in this home.
I am wisdom in this home.
I am faith in this home.
I am hope in this home.

A home built on this solid foundation cannot fail to express God in the community and to build up righteousness and peace in a neighborhood.

Poems, stories, home work, puzzles, music, lessons, and Booster Club reports, all of a constructive nature and presented in an attractive way—this is Wee Wisdom, our monthly magazine for children.

EACH SHOULD DO HIS SHARE

THEODOSIA DEWITT SCHOBERT

ONE'S FIRST duty in life is to God and to oneself. One should be watchful that his great desire to give and to do for others does not lead him to take up burdens for his family and dear ones that they should bear for themselves. Many a family has been ruined because one overly fond member of it has taken upon himself or herself the task of doing everything for the others, and so has hindered their becoming self-supporting and independent.

Even while it may seem to one that he is the channel through which the children's supply comes, and although he may be more than glad to do all that he can for them, this desire should be curbed to insure that the children daily be required to do for themselves whatever they can. If it seems necessary that the family make sacrifices, all the members of the family should share them, in some degree at least. They should not get into the habit of depending too much on any person.

The wisdom of Spirit will lead one in these things, if guidance is sought. The dear ones should know that God is the great burden-bearer of his people and that each individual must do his share in life, even if that share be for the younger ones a bit of housework or a waiting on themselves in ways that were hitherto left to some one else.

One should pray daily for wisdom, and should not let his desires guide him entirely. The desire to be all the time doing things for others and giving things to others is often of the personal man. If carried out without discretion it is likely to hinder the loved ones from bringing forth their own God powers and from doing for themselves. One should watch this desire and see that what he does for others is really a blessing and a

help to them in aiding them to a higher, fuller expressior of life.

Do faithfully the things at hand, and do not le your desires, no matter how good and worthy they ma seem to be, run away with your better judgment. Orde your life according to the Spirit of wisdom, as wel as according to the Spirit of love. Unify wisdom anc love, and you will come into a truer balance withir yourself. Then you will know more readily from da to day what you should do for your own best good anc for the highest good of those about you.

Affirm often: *Wisdom and love are united in me, in all that I think, desire, and do I am guided by th Spirit of wisdom and love.* This practice will lead yo into greatly increased supply and prosperity.

GOD'S WILL IS OUR WELFARE

Jesus is still in our midst, doing the same work o emancipation which he did when in the flesh, doing i through faith on the part of his people, and only failing to do it where there is no faith. God's will is your welfare. It is for you to coöperate with God to translat that truth into a fact of experience.—*Canon R. E Roberts.*

Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him, and though he trip and fall,
He shall not blind his soul with clay.

—*Tennyson*

The motherhood department of Silent Unity has course of lessons for prospective mothers. These lesson are sent, one at a time in answer to report of previous month to meet the need of each month of pregnancy.

Children's letters are very welcome; children who ar old enough should be encouraged to write us for themselve

MOTHERHOOD DEPARTMENT

HELPS FOR THE PROSPECTIVE MOTHER: SOUL

MARY PARRISH

THE SOUL that has come to you seeking embodiment is much like a very tender, delicate plant. This soul is open to receive the impressions of your heart and your mind, and the character of your thoughts will enter into the disposition, health, talent, and genius of your child. I would not have you make the mistake of thinking that you can create any of the divine qualities in your child. These qualities are the innate possessions of his soul. You can assist or hinder him in expressing them, through the impressions that you give to the soul from both your conscious mind and your subconscious mind.

I have said that this soul is much like a plant. A plant grows according to the nature of the care and the nourishment that it receives. To help the soul of your babe expand in a beautiful, Christlike manner, you must keep your mind filled with high aspirations, lofty desires, purity, peace, and harmony. You must protect your babe from the withering thoughts of anger, the consuming thoughts of lust, the weakening thoughts of selfishness, and so on through the list of negations which would cramp the soul and keep it from giving full expression to its divinity.

Let this be the affirmation of Truth for the second month:

The beauty of the Christ is established in the soul of my child. With joy and thanksgiving I acknowledge the activity of the law of life that is unfolding the perfect pattern in my child.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

SUPPLY SHARED

And she said, As Jehovah thy God liveth, I hav not a cake, but a handful of meal in the jar, and a littl oil in the cruse: and, behold, I am gathering two stick that I may go in and dress it for me and my son, that w may eat it, and die. And Elijah said unto her, Fea not; go and do as thou hast said; but make me theree a little cake first, and bring it forth unto me, and afte ward make for thee and for thy son. For thus sait Jehovah, the God of Israel, The jar of meal shall n waste, neither shall the cruse of oil fail, until the da that Jehovah sendeth rain upon the earth. And sh went and did according to the saying of Elijah: an she and he, and her house, did eat *many* days. Th jar of meal wasted not, neither did the cruse of oil fai according to the word of Jehovah, which he spake b Elijah.—*I Kings.*

Dear Father, we see this food as a manifestatio of thy love, and we are grateful. We remember th bread alone does not sustain; that we are renewed mind and in body by thy words of truth. We thank th in the name of Jesus Christ. Amen.—*A. L. R.*

THANKS

Oh, we thank thee, blessed Father,
Lord of sun and rain and air,
For the gifts thou'rt ever sending
To thy children everywhere. Amen.

—*L. R*

SUNDAY LESSONS

LESSON 10, JUNE 7, 1925.

Unity Subject—GUIDANCE BY VISIONS.

International Subject—PETER'S BROADENING VISION.—Acts 11:5-18.

5. I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me:

6. Upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.

7. And I heard also a voice saying unto me, Rise, Peter; kill and eat.

8. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

9. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.

10. And this was done thrice: and all were drawn up again into heaven.

11. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.

12. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

13. And he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14. Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

18. And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

GOLDEN TEXT—*Of a truth I perceive that God is no respecter of persons.*—Acts 10:34.

SILENT PRAYER—*I seek the light of the Holy Spirit in all my ways, and I am obedient to its guidance.*

Dreams and visions play a part in communion between the human and the Divine. Through dreams man gets glimpses of the cause side of existence. If we were all understandingly beholding the glory of the Lord, these partial glimpses of the inner would be superseded by continuous open vision and by understanding of that which seems supernatural.

Visions and dreams are as varied as personalities. Whatever the mind thinks most about will appear in the forms that the mind frames. This proves that mind molds materiality; it reveals the all-potential force. Thinking about God and things spiritual opens the mind to realms of God and of things spiritual and establishes a means of communication between man and God. But there are many thought-realms surrounding man, and in order to keep in touch with God he must hold for the highest and keep up his connection with the Innermost by often repeated prayers and affirmations.

Visions and dreams, without understanding by which to interpret them, are often a snare and a delusion. They should not always be interpreted literally. Usually the pictures given in dreams are symbolical of ideas, and the ideas back of the symbols should be sought. Many persons today unthinkingly take this vision of Peter's as a direct command given him to kill and to eat animals; they look upon it as a proof that God intends us to continue our flesh-eating. Such is not the meaning of the vision. Peter himself gives the true explanation, in Acts 10:28, 34, 35, 44, 47. No one would want to

take the vision exactly in a literal sense, since even habitual flesh-eaters would very much dislike to think that they were compelled to eat all kinds of animals, birds, reptiles, and creeping things. The lesson of the vision is clearly shown to be that every man, if he comes in the right spirit, is acceptable to God. One person is not respected above another, but all may partake of the waters of life freely and may become in deed and in truth sons of God, even as Jesus Christ was and is. Every individual has his place to fill in the divine plan for man; one is fully as needful, and as great in the sight of God, as another. Through the power of Spirit, all people can be cleansed by high thinking, by earnest, continued prayer and meditation on spiritual truth; all can be made pure, holy, and incorruptible. This was the import of Peter's vision. In individual consciousness the vision shows us that every phase of our being, even the outer, the seemingly mortal and physical part of us (gentiles), can be lifted to spiritual expression and be made acceptable to God. Salvation is for the whole man.

Peter did not at first fully understand the import of the instructions given him, but he was obedient, and subsequent events explained the meaning of the mental pictures used by the Lord.

Language is a human invention and is often unsatisfactory, as it usually conceals ideas by word descriptions instead of revealing them in simple word-pictures. Ideas always express themselves in thought forms and can be manifested in the corresponding nature-pictures that all may understand. Water, earth, air, trees, birds, flowers, all are the words of God, and when in visions and dreams He communicates with man these natural and universal symbols are used.

True leading and education can be had direct from the Lord by one who seeks Spirit and is obedient to it. The early Christians had open vision, as is plainly set

forth in the New Testament. From the time of his conversion to the end of his ministry Paul was, by means of visions, in communication with the Lord. An angel "stood by" him and talked to him, and when the ship seemed lost Paul comforted the sailors by telling them that the angel of God had stood by him during the night and given assurance that all would be saved. There are many professing Christians today who neither seek nor know this means of communication, consequently they are ignorant of the immanent God. "Where *there is* no vision, the people perish."

QUESTIONS

1. What do dreams and visions reveal to man?
2. To what realm does thinking about God and things spiritual open the mind?
3. Tell what the pictures given in visions and dreams usually symbolize.
4. Should Peter's vision be interpreted literally? What is its true meaning?
5. How can true leading and education be had direct from the Lord?

LESSON 11, JUNE 14, 1925.

Unity Subject—CHRISTIAN CO-OPERATION.

International Subject—THE CHURCH IN ANTIOCH.—Acts 11:19-30.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22. And the report concerning them came to the ears

of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27. Now in these days there came down prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:

30. Which also they did, sending it to the elders by the hand of Barnabas and Saul.

GOLDEN TEXT—*The disciples were called Christians first in Antioch.*—Acts 11:26.

SILENT PRAYER—*I gladly coöperate in every way in the establishing of good.*

"Blood of the martyrs is the seed of the Church," said a sage. The history of the early Christians shows the truth of the statement. They were by persecutions scattered to many lands, and thereby the Gospel was introduced more widely than it would have been had they been allowed to teach unmolested. The metaphysical explanation of this is that resistance strengthens the thought substance, which gathers power through the force intended for its destruction.

Here is a hint in healing: Fighting an evil tendency builds it up instead of tearing it down; so to battle

against the evils of humanity, society, or governments, causes them to become stronger. The reformers think that their onslaughts are the direct cause of the purifications which take place. A close analysis of the matter always reveals the fact that the reform was the work of forces seeking to sustain and build up righteousness and justice. The uncovering of error is a step in its eradication, but condemnation of error does not correct it; correction is brought about by the Good.

One meaning given to "Antioch" is "speedy as a chariot." This implies swiftness and a capacity for carrying. Metaphysically Antioch refers to "the swiftness with which the theology of Paul and Barnabas proceeded." Paul and Barnabas taught together in this place for a year. Antioch (formulated theology) must be thoroughly Christianized; our ideas of God and of man's relation to God must undergo a great change before we can enter into the lifting up and unifying of the whole man—spirit, soul, and body—in life.

"The disciples were called Christians first in Antioch." This name was not chosen by the disciples, for they called one another brethren, saints, believers, disciples. The only New Testament use of the word by a follower of Jesus is in I Peter 4:14-16, where it is used from the point of view of the persecuted. The name "Christian" was applied to the followers of Jesus in ridicule, as "Methodist" and "Puritan" were applied to the early followers of the two church movements designated by these names. The name Christian has been adopted and glorified by those who exemplify its Originator.

The Christian sects will ere long become ashamed of the differences that separate them, and they will all come together under the one grand name; in fact, they are already working toward that end.

John Wesley once dreamed that he saw a great throng entering hell, and he asked whether any Meth-

odists were among them. "Yes," he was told, "Plenty of them." "And Baptists?" "Yes." "And Presbyterians?" "Yes." Then he found himself at the gate of heaven, and he earnestly asked the porter who were inside. "Methodists?" "Not one." "Presbyterians? Baptists?" "No, none of these." "Catholics?" "No." "Then, who are inside?" he asked. "Only Christians," was the reply. All true Christians understand that not dogmas and creeds and denominational names open to them the glories and blessings of the heavenly state, but a true, earnest, sincere following of the Christ. One gains his good by keeping the sayings of Jesus and making them practical in one's life.

In the latter part of our lesson we read about the prophet Agabus. "Locust" and "to love" are suggested as meanings of this name. Agabus symbolizes that in us which perceives the different forces working in the soul—sees the point at which the forces are likely to clash, and the evident outcome. This perception is known in man's consciousness as the power of prophecy. Agabus seemed to prophesy of error things, hence the thought of "locust," which infers something of a destructive nature. Prophecy, however, may be of good results that are to take place in one's experiences. The prophecy of good embodies the idea of "love." Every prophecy apparently partakes of both qualities, destruction of error and establishing of good.

In the last two verses of our lesson the idea of coöperation is expressed. The disciples, every man according to his ability, sent relief to the brethren that dwelt in Judea. We find the same spirit of coöperation and helpfulness being worked out in our bodies and our minds. If one organ or function of the body falls below normal in its work, other organs and functions immediately begin to work all the harder in order to make up the seeming lack. So too, our faculties and powers of mind contribute of their love, substance, strength,

understanding, and power to help build up one another and to aid in the regenerating of our entire being.

QUESTIONS

1. How was the church affected by the persecutions of the early Christians?

2. What effect does the fighting of an evil have upon the evil? How is evil overcome?

3. What is meant by the statement: "Antioch (formulated theology) must be thoroughly Christianized"? Why must this change take place?

4. Why should all Christians coöperate?

5. Explain the last four verses of the lesson.

LESSON 12, JUNE 21, 1925.

Unity Subject—THE FREEING POWER OF PRAYER.

International Subject—PETER DELIVERED FROM PRISON.—Acts 12:5-17.

5. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.

6. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

11. And when Peter was come to himself, he said,

Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

13. And when he knocked at the door of the gate, a maid came to answer, named Rhoda.

14. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

15. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.

16. But Peter continued knocking: and when they had opened, they saw him, and were amazed.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

GOLDEN TEXT—*The angel of Jehovah encampeth round about them that fear him, and delivereth them.* —Psalms 34:7.

SILENT PRAYER—*In and through Christ I am unfettered and unbound.*

Peter's release from prison by an angel comes under the head of the supernatural. The church classes it with the miracles. Sound reason would find this incident, as well as all else that occurs in man's life, to be the result of the working out of exact law; thus superstition would be taken away on the one hand, and skepticism on the other.

That God and angels and heaven exist is accepted by all who believe the Scriptures, but there is wide diversity of thought about their locality and their character. Those who read the Bible after the letter have in imagination constructed all kinds of conditions as be-

ing those under which God and his angels live, and have given all kinds of locations for heaven. Their minds being fixed on things of sense, they do not grasp the realm of ideas and they are therefore quite ignorant of the true teaching of the Scriptures. To understand the Bible one must know about the constitution of man. Knowledge of oneself is the key to all mysteries. "Know thyself."

Man is spirit, soul, and body. These are coëxistent. God is the principle of Being, as mathematics is the principle of numbers. God cannot be localized or isolated. Is the mathematical principle in some certain place and not elsewhere? "The kingdom of God is within you." God is the real of man's being; it follows that all the powers that are attributed to God may become operative in man. Then we really live right in the presence of God and angels and heaven. What seems the desert place is filled with angelic messengers, but we know it not.

Man sets life into action in any of the three realms of his being—spirit, soul, and body—by concentrating his thought thereon. If he thinks only of the body, the physical senses encompass all of his existence; he is of the earth earthy. If mind and emotion are cultivated he adds soul to his consciousness; he has taken one step nearer to heaven. If he rises to the absolute and comprehends Spirit, he rounds out the God man and lives with the Father in heaven.

Spirit is the source of soul and body, hence it is the ruling power. Its works are so swift and they so transcend the limitations of matter that the natural man cannot comprehend them; he calls them "miracles." But all things are done under law. "Prayer was made earnestly of the church unto God for him [Peter]" and he was delivered from prison by an angel. The earnest prayers of those who devoutly believed in the power of Spirit brought about the result. The history

of Christianity is full of instances of the bringing about of so-called miracles through prayer.

A great point brought out in this lesson is the value of communion with God. Continuous prayer avails much. As the constant flow of the stream makes the wheel go around, so the constant working of the mind and the heart in prayer makes God's hand free to execute. The hour-long prayer of Luther by what was supposed to be the deathbed of his friend, Melanchthon, is a famous instance of importunate pleadings. After Luther had made his prayer Melanchthon recovered. Luther firmly believed that his prayers brought to Melanchthon years of continued life.

Mighty things have been wrought in the past by those who had mere blind faith to guide them. Now to faith we add understanding of the law, and our achievements will be a fulfillment of the promise of Jesus: "And greater *works* than these shall he do." The prayer of Luther and its results are now being duplicated every day. As we continue to exercise the spiritual faculties they will grow stronger; we shall understand these faculties better and we shall cease to talk about anything as being miraculous. All things are possible to man when he exercises his spiritual power under divine law.

QUESTIONS

1. What is the remedy for superstitions and for skeptical attitudes of mind?
2. What is the key to all mysteries?
3. Explain the relationship of God and man?
4. What is the effect of concentration?
5. What is a miracle?
6. What great point is brought out in this lesson?
7. How do our spiritual faculties become strengthened?

Lesson 13, June 28, 1925.

Unity Subject—POINTS IN THE ESTABLISHMENT AND GROWTH OF THE CHRIST CONSCIOUSNESS.

International Subject—REVIEW.

Golden Text—*Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

Silent Prayer—*I am established in the Christ Spirit, and the divine presence grows stronger and fuller in me day by day.*

Today we have a review of the twelve previous lessons. It would be well for each student to study these lessons again as they are given in Unity, and to make a note of from one to three of the most important points given in each lesson. These points could then be compared in class, to the interest and benefit of all the members.

The first lesson told of "The Blessing of Pentecost," or the establishing of the Christ consciousness. Spirit always manifests for us according to the measure of our faith and trust. By gathering our thought people together in a place of high spiritual understanding (the upper chamber) and unifying them in one purpose, through prayer, we also can receive the baptism of the Holy Spirit. This baptism strengthens and transforms the faculties, especially faith (Peter), establishes a wonderfully harmonious, unselfish, and coöperative spirit, and causes a rapid growth in the realization and demonstration of Truth.

Next came the special Easter lesson. We learned in this lesson that Christ is an ever present, vitalizing, redeeming power; that the Christ power is not something to experience at some time in the future only, but that all who will may now enter consciously into the fullness

of quickening life and reap its results in perfect wholeness and peace. "I am the resurrection, and the life ever present and ever potent," is the message of the living Christ in every one of us who heeds the call of Spirit.

The subject of lesson 3 was "Spiritual Unity." We learned that the love of God, entering into the consciousness of those who accept Christ whole-heartedly, brings about a oneness of soul and spirit, a genuine, unselfish good will that cannot be attained in any other way. We learned also that the love of God in man brings about understanding and realization of omnipresent spiritual substance as man's unfailing, inexhaustible resource. The lesson also treats of the overcoming of the inner deceptive (Ananias and Sapphira) tendency, which may exist, even though we are not aware of the fact.

"Wisdom in Presenting Truth" was the subject of our 4th lesson. From the history of Stephen, the first Christian martyr, we learned the futility of zealously disputing with others in an endeavor to cause them to see and acknowledge the Christ teaching that frees and heals. The intellect is very likely to work in a contentious way when seeking to spread Truth. When one becomes established in love, one learns how to live and how to radiate the very essence of Spirit, so that others will be drawn to the light.

Lesson 5 was a temperance lesson, taken from the 1st chapter of Daniel. From this lesson we found that the necessity for overcoming appetite enters into our eating as well as into our drinking.

Under the subject, "Impotence Changed to Power," lesson 6 tells of another step in the establishment and growth of the Christ consciousness. This deals with the Ethiopian eunuch's conversion and baptism by Philip. It was on the way to Gaza (meaning strength) that this conversion took place. Where there should have been

strength there was desert, barrenness, lack. The eunuch stands for the ignorance and impotency of the consciousness acting at the strength center. Through the power (Philip) of the Christ Spirit, new understanding, new life, and new strength are imparted and realized.

Lesson 7, "The Unfolding of the Higher Self," tells of the conversion of Saul (the human will). Jesus appeared to Saul; this shows that although Jesus had departed from the physical sight of man, yet he was and is always present in the higher, or spiritual, realm of mind and is constantly pouring out his power upon all persons who are sincerely seeking Truth. Paul was sincere and very zealous, though he was mistaken in his persecution of the Christians; his sincerity and zeal enabled him to receive a vision of the right way. He was obedient to the heavenly vision.

Lesson 8 was also about Saul, or Paul. It showed how the human will, when first converted, is very likely to carry its aggressive, combative tendencies into its new understanding, to fight the things that it formerly upheld. After his conversion Saul began to dispute with the Jews, whereas formerly his antagonism had been directed against the Christians, but the same spirit of combativeness still worked in him. The fighting spirit must be changed. The will must learn tolerance, love, fair-mindedness, and a certain nonresistance toward outer evils. It must be unified with the divine will; it must know that good is the one power. Antagonism does not overcome antagonism, but stirs up more strife, more evil; seeming evil is overcome by the establishing and the building up of the good. All of one's energies should be given to the good if good is to be established and error is to pass away.

Lesson 9, "Enlarging the Life Idea," deals with two healings by Peter, one at Lydda and the other at Joppa. The mission of faith (Peter) is to renew the whole consciousness, which includes the body. In the healing

of Æneas we learn that gratitude, praise, and thanksgiving must be active in the individual if he is always to realize the fullness of life and health. In the second healing, the raising of Dorcas at Joppa, we learn the value of appreciation of the grandeur, the splendor, and the activity of life, with all that is lovely and beautiful in Spirit. Such appreciation helps one to become beautiful in every way. On the other hand, if one dissipates his own inner substance and life by dwelling upon outer appearances of lack and by expressing sorrow, grief, and a weak sympathy with outer apparent error conditions, one gets away from the spiritual to the material, and so fails to be quickened into newness of life.

Lesson 10 teaches that man may obtain spiritual guidance and understanding by means of visions and dreams. Peter had a vision that some people are inclined to take literally as meaning that all kinds of flesh food may be eaten by mankind, that man is commanded of God to eat flesh as food. But this lesson plainly teaches that the vision of Peter was symbolical; its teaching is that the Christ Gospel of salvation is for all men and for the whole of man—spirit, soul, and body. All may be cleansed, purified, made holy, and redeemed by the power of God through Christ.

"Christian Coöperation" was the name of the 11th lesson. The silent prayer for this lesson was: "I gladly coöperate in every way in the establishing of good." By persecutions the early Christians were scattered to many lands, and thereby the Gospel was introduced more widely than it would have been had they been allowed to teach unmolested. Resistance strengthens the thought substance, which gathers power through the force intended for its destruction. Fighting an evil tendency builds it up instead of tearing it down. Condemning error does not correct it. Reforms are brought about by the work of forces that are seeking to sustain

and build up righteousness and justice. Evil is overcoi by good.

The subject of lesson 12 was "The Freeing Pow of Prayer," or "Peter Delivered from Prison." A po emphasized in this lesson is the value of communion w God. Continuous prayer always brings results. "Pray was made earnestly of the church unto God for him and Peter was delivered from prison by an angel. As it is the constant flow of the stream that makes t wheel go round, so it is through the constant working the mind in prayer that God's hand is made free execute. All the powers that are attributed to G may become operative in man, and man may live the presence of God and of angels, in heaven all t time; this result is accomplished by prayer, by earne daily communion with God. There is no limit to t good that we may receive and do if we are constant prayer, zealous in adding to our faith and our und standing of the divine law, and obedient to the law.

OUR RESPONSIBILITY

Christianity demands that we, who follow in t footsteps of the Master, assume the responsibility of tablishing a better state of society.

The kingdom of heaven is an ideal state which m be inaugurated by Christian men and women here a now. Some one has said: "So live that if all the wo lived as you do, this world would be the Kingdom."

Example is the most effective teaching. If we l as citizens of the Kingdom, we may induce others join with us in executing the "judgment of truth a peace."—*Scientific Christian Training.*

There is but one God in the universe, but one sou of all the different forms of life or intelligence which see, whether they be man, animal, tree, or rock.— *Emilie Cady.*

HEALTH

Adjusting my mind to the mind of God I am made whole and well in every part.

God is Spirit. Spirit acts intelligently in bringing forth its creations; consequently God is Mind. We thus see that Spirit and Mind, in their highest manifestations, are identical.

Man is the image and likeness of Spirit mind, and is like his source or Father. Jesus proclaimed: "I and the Father are one." Every one who is in the spiritual consciousness of Jesus can make the same proclamation. Man must adjust his thoughts and make them chord with Spirit mind. God is the health of his people. When I realize that I am God mind and that I am the health of my people, I have adjusted my mind to the mind of God, and I am made whole and well in every part.

HEALING THOUGHT
June 20 to July 20

Adjusting my mind to the mind of God, I am made whole and well in every part.

PROSPERITY THOUGHT
June 20 to July 20

My justice comes from the Lord and I trust him to regulate and to prosper all my affairs.

PROSPERITY

My justice comes from the Lord and I trust him to regulate and to prosper all my affairs.

Prosperity, as taught by Jesus, is not the piling up of riches. True prosperity is to possess, under the divine law, the things that are needed from day to day. "Give us this day our daily bread." There is a divine law that brings to every one of us that which belongs to him. Everything existing in the kingdom of God belongs to the children of God, but we must attain a greater realization of our innate spirituality and of our relation to God's kingdom. "But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." No one can take away from you that which is yours in divine justice.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

AFTER ONE YEAR

Those who make sweeping statements to the effect that all revivals have but ephemeral results would do well to read of the lasting results of a healing revival held in New Zealand well over a year ago. The New Zealand Herald (Auckland) reports an anniversary thanksgiving service at which Bishop Averill said that the memories of those weeks of preparation for the mission, culminating in the inspiration of the mission itself, were imprinted so indelibly on the minds of those taking part that they felt impelled to give thanks to God for the wonderful blessings received.

"The past twelve months," said the Bishop, "have enabled us to see more clearly what the real purpose of the mission was, to test the great truths which underlay its teaching, and to incorporate them into our philosophy of life. . . . I dare not presume to say why some received such wonderful physical blessings and others did not, for we only 'see through a glass darkly,' and are but touching the fringe of a tremendous truth which God would have us realize . . .

"The spiritual blessings of the mission," continued Bishop Averill, "were very great, and had brought comfort to many lives. . . . All healing of body and soul proceeded from the one divine source, and therefore there should be the closest coöperation between the various branches of the healing art."

Concerning the actual benefits received, the Bishop said: "I am in a better position than most people to speak of the many blessings received before, at, and since the healing mission . . . and I can confidently bear testimony to the very large number who received both physical and spiritual benefit. . . . In the course of my travels I am brought into contact with men and women who are daily thanking God for blessings similarly received.

"The marvel is not that so few were helped physically, but that so many received physical as well as spiritual healing, considering the lack of faith in the community generally.

We hinder God's work in our midst by our unbelief and then we turn around and blame him. If the mission had done nothing else but stir up a loving and sympathetic interest in human suffering, it would call for our earnest thanksgiving, for it was an object lesson of what the real Christ Spirit should mean. . . ."

THE WORK OF THE UNION OF SOULS

The history of Russia during the past few years ha been sad reading, but we know that better days wil follow. One who is working to better the condition o that country is the Grand Duke Alexander, brother-in law of the late Czar. The grand duke, who is nov living quietly in Paris, was recently interviewed. Hi main object in life, at present, is to let the public know about the "union of souls." This union is composed of those who realize the power of thought, directly trans mitted from soul to soul, and who desire to help. Th grand duke is reported as saying:

"The thing for people of good will to know is that the can save Russia (and save themselves and the world in doin it) by getting at once into tune with the good immateri forces and beginning, without delay, to send [thoughts good will] before learning to receive! . . . to listen i preparation is necessary, by purifying oneself and the exe cise of will power. But any one can send—it means, sim ply, prayer and meditation! Have no doubt that for will, truly, go out from you! We of the union do n know each other; nor, in the ordinary sense, do we he each other; but, absolutely surely, our forces join to the great forces that are saving the world!"

Such is the grand duke's great movement, which he ca the union of souls.

The interviewer writes:

I have read of Diocletian, when he had lost the e pire of Rome, contentedly weeding his cabbage patch; a of Emperor Charles V, whose drum-beat encircled e world, sitting in meditation, after retirement to a monast

Here is an imperial "top-liner," "now really happy" Sure that the Bolshevists will be turned out of Russia, is resolved "to accept nothing" in the returned impe

régime. He has become a brother of good will, for all the world! He does not even hate the Bolshevists!

ABLE TO WALK WITHOUT CRUTCHES

The French Canadian newspaper, La Patrie, published in Montreal, tells of the "miraculous healing" of Germaine Doyen, 21 years of age. One day in May, 1924, during a pilgrimage to the Oratory of St. Joseph, Mlle. Doyen, painfully leaning on her crutches, was on her way to the afternoon service. She was walking toward the crowd, when suddenly she let her crutches fall and walked quite naturally.

In support of the cure the newspaper gives a certificate from Howard S. Williams, a Protestant doctor, living in Augusta, Maine. We translate the certificate, as follows:

"By these presents I certify that on October 15, 1923, I was called to the home of Mlle. Germaine Doyon, living at 93 Northern avenue, Augusta, Maine. She was unable to walk without the aid of crutches, on account of an incapacity of the left knee. Following a fracture of the kneecap which had occurred four years before, the knee had become half as thick again as the right knee.

On June 9, 1924, Mlle. Doyon paid me a visit and proved to me that she could walk naturally, with both limbs—on the level, on the stairs, and in all ways. The two knees are now of the same thickness and they appear normal in all respects."

CHILD CAN WALK NOW

The McAllen (Tex.) Monitor reports the following healing at the Nazarene church, of which Rev. Dilley is pastor:

Following the divine healing service portion of the evening's program, a little girl who had been unable to walk at all without a crutch, walked around the altar, and then out to the car in the street, and from the car into her home without any help whatsoever.

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. This work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

THE LAW OF SUPPLY

What is the cause of all my trouble? God does not send students to me and my words seem powerless to heal and prosper me.

We feel that your thoughts on the negative side of things pertaining to your health and finances are much stronger than your words on the positive side, and so good results are not forthcoming.

We are seeking to direct your attention to the real and permanent source of help within, and to have you acknowledge this source in order that you may receive from it. It can pour out to you only through the avenues of your own mind, not through our minds. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." If you are seeking the "things" first, you are starting at the wrong end. To gain your good you have to come into the consciousness that there is a Power working for your good. You have first to believe it just because it is being taught you, and then you have to think it until your own mind begins to open up to the idea.

It is generally as a last resource that people turn to God. Turn to God, and he will turn to you. Seek him in your heart—not for the things that you want, but for him. Let go your need for healing, your need for money, and seek God.

You say that Jesus Christ failed to meet his expenses by material means and had to resort to miracles to feed the five thousand and to pay his tribute to Cæsar. In Jesus Christ's demonstration of the loaves and fishes, and the coin in the fish's mouth, he was demonstrating the law of supply through his conscious-

ness of universal substance. The demonstrations had nothing to do with the question of his expenses, but were illustrative of the lessons that he was teaching. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." In performing miracles he always gave thanks first, thus showing his knowledge of and faith in God as the substance of all good.

Jesus Christ's teachings are practical. You must apply the teachings and do as he did; however, you must first know God. When you come into spiritual consciousness of your oneness with God, you can apply his law and be blessed.

EXPLANATION OF THE SEVENTH CHAPTER OF I KINGS

Originally the children of Israel were nomadic. In the time of David the consciousness of the indwelling Spirit had not been born in their minds, and consequently could not have been formed in their bodies. That the time was ripe for a more constructive state of mind is set forth in these words of Jehovah, found in II Samuel 7:5, 6: "Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."

David, the drawing power of love, then began gathering material for Solomon's temple. Jehovah told David that he could not build the temple, because he was a man of war. The temple of God is man's body. But if man has not complied with the law of permanent body building, he is like the nomadic children of Israel; he goes from body to body, and from tabernacle to tabernacle.

The tent and the tabernacle that the children of Israel built for Jehovah before the building of the temple

at Jerusalem represent the transitory bodies of flesh that men live in as long as they continue to die and let go of their bodies.

Solomon, the man of peace, symbolizes the Christ within every individual. He is the builder of the true body. "Except Jehovah build the house, they labor in vain that build it." The temple which Solomon built is symbolical of man's body when the body has been redeemed from death through the power of the indwelling Christ.

The seventh chapter of I Kings tells about the house that Solomon built for himself and the one that he built for the Lord. These houses represent man's consciousness and his body. Both are in process of building at the same time. When the consciousness becomes transformed from material to spiritual, man's ideas and words become impregnated with substance and life, and these ideas and words are established in the very cells of his body temple. The spiritual consciousness becomes enduring, so that the body is not allowed to go to corruption, as is the case when man experiences that separation of spirit, soul, and body called death. The body is resurrected daily into newness of life in Christ until it is changed to pure spirit, and becomes like the body that Jesus Christ raised from the tomb.

In John 2:19 Jesus is quoted as referring to the temple; John goes on to explain: "he spake of the temple of his body." In I Cor. 6:19, we read, "Know ye not that your body is a temple of the Holy Spirit?" and in II Cor. 6:15: "We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Each part of the house and temple mentioned in the seventh chapter of I Kings is symbolical of some phase of the building of our own body temples, their daily renewal and spiritualization.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Philadelphia, Pa.—I am happy to tell you that I am healed of tuberculosis. I sincerely thank God for healing me. I inclose a love offering and I thank Unity for its ministry of prayer.—*E. E. T.*

Seattle, Wash.—My husband was sick for almost two years. He had had one operation, and was to have another in six months. One day I prayed: "O God, in the name of Jesus Christ, send me some one to help me." Shortly after that a Weekly Unity was given to me, and after reading some of the testimonials, I decided to write to Unity. I shall never forget the first letter that I received from you. It was as if some burden had dropped away from me. I knew that God had answered your prayers, because that letter thrilled my whole body. The next week I received a letter from my husband telling me that he did not have to be operated upon, as the pains had ceased. Silent Unity had done the work. I had never been really happy until you came into my life. I know now that I can have the things that I want.—*Mrs. H. C. H.*

Chouchilla, Calif.—At different times I have written you for help, and each time I have received the help. I have been entirely cured of diabetes. One year ago I broke my glasses, which I had worn for twenty-one years. I have gone without them ever since and my eyesight is almost as good as it ever was. You may discontinue prayers for me, for I know that God is blessing me every hour of the day. —*Mrs. L. F.*

Topeka, Kans.—I asked you for prayers for my little granddaughter, who was seriously ill from acute kidney trouble and pneumonia. A very short time afterward she began to rest easier. She improved slowly but steadily until she regained her normal health. We thank God and Unity for her recovery.—*F. M. S.*

Omaha, Nebr.—I thank you for the wonderful help that I have received through you. I dislocated my knee, and when I wired you I was not able to stand. In two

days I was able to go to work; now I can walk as well as ever.—*Mrs. E. R.*

Butte, Mont.—I want to thank you for the treatments that you gave me some two weeks ago for healing an attack of appendicitis. God answered my appeal quickly, for within two hours after I mailed my letter to you, the pain was almost gone. By the next day it had gone completely, and I have had no pain since.—*Dr. J. D. L.*

Los Angeles, Calif.—I asked for prayers for my brother-in-law, who had suffered a stroke of apoplexy. The doctor said that he could not live, but I know that your prayers have saved him. His health is now better than it was before the stroke. God bless Unity.—*Mrs. L. B. S.*

Havana, Cuba—I have been healed of appendicitis. I cabled you, and from that moment felt calm and rested. Today I have been pronounced free of inflammation, and I am told that there is no necessity for an operation. I am indeed thankful to God and to you.—*R. M.*

Nesbitt, Miss.—I cannot thank you enough for your prayers for my daughter. She has been healed of what the doctors called tuberculosis of the lungs. Now she can do almost any kind of work in the house. Last week she did the washing for five. We thank God for the healing and for the joy that we receive through Unity.—*Mrs. H. C.*

Memphis, Tenn.—I asked your help for healing what was called an incurable case of eczema. I am entirely healed of eczema, and also of constipation. I cannot tell you how thankful I am to God and to Silent Unity. I am inclosing a love offering.—*R. G.*

Buck Hill Falls, Pa.—Several days ago I sent you a telegram requesting you to pray for my little granddaughter, aged six. That night she slept well and the following morning there was great improvement. This was after four or five days of suffering. Upon awaking, the child said: "I knew that God would make me well, and he has."—*Mrs. W. R. L.*

Sioux City, Iowa—I wrote you some months ago for relief from a pain in my side. The pain has disappeared entirely. My father has been cured of blood poisoning. Doctors had given him up. God helps all who believe in him.—*Mrs. J. W. P.*

Philadelphia, Pa.—I am entirely healed of constipation and neuritis, from which I suffered for years. I find myself able to help many others. I thank God and Unity for the

many blessings that I have received. I inclose a love offering.—*A. C. J.*

Cleveland, Ohio—I wrote you to help me, as I had diabetes. I am cured, and am inclosing an offering for your kindness. I thank God and Unity for all they have done for me.—*Mrs. W. K.*

Fifield, Wis.—I wrote you asking help in healing an impediment of speech. My speech is greatly improved. There is scarcely a trace of stammering now, thanks to your wonderful help.—*E. G. P.*

Ottawa, Kans.—Three physicians said that our baby daughter would have to undergo an operation. I wrote asking you for prayers, and she was wonderfully healed. We cannot thank Unity enough.—*Mrs. E. F. B.*

Deer Park, Wash.—With your help I have fully recovered. I can scarcely realize that I ever was paralyzed. I thank you for your prayers.—*H. H. E.*

Pittsburgh, Pa.—I praise God and Unity for the wonderful healing that I have just received. I wired on Tuesday for help and I was completely healed by Saturday morning.—*Mrs. G. S. R.*

Dickinson, Tex.—Thanks to our heavenly Father and to Unity, my daughter who was ill with appendicitis recovered without an operation. In appreciation of your great work, I inclose a thank offering.—*Mrs. C. C. J.*

Kern, Calif.—I wrote you for help for my little girl, who was suffering from a gathering in her ears. She grew better at once. I am very grateful.—*Mrs. K. K.*

Port Ludlow, Wash.—My ears are completely healed of a disease that I had had for several years; also a growth has completely vanished. What surprises me most is that I had not mentioned the growth to you and did not think that you were helping with it. Many thanks for all that you have done and for the kind letters that you have sent me.—*L. H.*

W. Toledo, Ohio—You may discontinue prayers for me. I have not been troubled with indigestion since I wrote to you. Please accept the inclosed love offering and my most grateful thanks.—*Mrs. D. W. S.*

Nelson, New Zealand—I wrote you in behalf of my daughter, who had met with a dreadful motor accident. Thanks to God and to Silent Unity she has quite recovered her health and strength, despite the fact that her condition was for a time considered hopeless.—*Mrs. W. J. P.*

PROSPERITY

Forest Grove, Oregon—I have been steadily employed all winter for the first time in three years. This is due to your treatments for prosperity. I am very grateful to God and to Unity.—*C. W. S.*

San Jose, Calif.—My grandson has disposed of his ranch and now has a good position, with splendid opportunity for advancement. You may discontinue prayers for him. I thank God and Unity for this demonstration.—*Mrs. M. A. G.*

St. Louis, Mo.—My garage was rented the day before I received your answer to my request for prosperity prayers; also, a good position was offered me. I cannot find words to tell you how grateful I feel.—*Mrs. L. S.*

St. Helens, Oregon—I wrote asking your prayers for my prosperity. In a short time I had more work than I could handle. I have been wonderfully blessed.—*Mrs. M. H.*

Montreal, Canada—I asked for a position with a certain firm, and you informed me that the Lord had work for me to do. Last night I pondered your message and found myself confident that it was true. This morning a telephone call came, offering what seems to be an ideal position, within a few blocks of my home. I am more than ever convinced that "all things work together for good." —*E. B.*

Nashville, Tenn.—You may discontinue prayers for my husband. He found employment within a week after I had written to you. We are still using the words of faith that you sent, and we are very grateful for your help.—*Mrs. C. K. D.*

New Orleans, La.—I asked your prayers that I might sell my house. I sold it this week, just ten days after writing to you for help. I had tried for two years to sell this piece of property. I thank you very much.—*Mrs. J. J. D.*

S. Pasadena, Calif.—Since I asked your help two months ago, I have had two promotions. I sincerely thank you for your part in this demonstration.—*R. C. S.*

Marion, Ind.—I asked your prayers to help me sell a piece of property. I put the property in the hands of a real estate agent, expecting to sell at cost. Today I received cash for the property and I realized almost $200 profit. I am inclosing a love offering.—*A. M.*

Springfield, Ill.—I wrote you that we wished to sell

two bungalows. They are sold. It is really marvelous, their selling so quickly. We most sincerely thank you for your prayers. Please accept the inclosed love offering.—*Mrs. J. E. C.*

Agra, Okla.—I wrote asking prosperity prayers for my husband, that he might find a good job. He is now making splendid wages. We also received his wages for last year, which we feared we never would get. I thank God for his goodness.—*Mrs. E. J. B.*

PROSPERITY BANK

Oakland, Calif.—Since I have been using the prosperity bank, God is blessing me abundantly and I am able to have whatever I desire. I know God to be my supply and support.—*Mrs. N. C.*

New York, N. Y.—When first I wrote to Unity I was sick and in debt. My husband and I could hardly meet the expenses of rent and food for our family. Since our receiving the prosperity bank, conditions have changed for me and mine and the prospects for the coming year are wonderful indeed. Nearly all our bills are paid and my health is normal once more. Every day I ask God to bless the friend who told me about Unity.—*J. B.*

Los Angeles, Calif.—About eighteen months ago we first sent for a prosperity bank. Now we do not intend to ever be without one. We have never before known such freedom from anxiety as we have experienced since receiving the bank and your prayers. Our business has prospered. We thank God and Unity for the many blessings that have come to us.—*A. G. B.*

Hillsboro, Wis.—My son was out of work and he sent for a prosperity bank. Since then he has had all the work he could do. He now has all faith in God and in Unity. —*L. M. T.*

Waukegan, Ill.—We had been trying for three years to sell our home. Within two weeks after our receiving the prosperity bank our property was sold for cash. My husband also received compensation money that had been withheld for several months.—*Mrs. A. D.*

Washington, Iowa—Last week I sent in my bank, telling you that my daily needs had been provided for and that I was thankful. In the next mail I received some

money from a man who had owed me for ten years and whom I had not heard from in a long time. I thank you and I thank God for these blessings.—*E. B. P.*

Los Angeles, Calif.—As soon as I had mailed my letter to you asking for a prosperity bank, good fortune came my way. A girl friend called me over the telephone and asked to come and share my bungalow. I had advertised for two months previously without result. My health had been poor all summer and I had been unable to work half the time. I felt the need of a trip but thought that I could not indulge myself, owing to lack of funds. The first week I had my bank, I had an offer to go out of town for several weeks to do some very interesting work at a salary almost double that which I ordinarily make; my expenses were paid, also. It was a glorious experience and a wonderful vacation. I thank God and I am truly grateful to Unity. —*L. F.*

Bartow, Fla.—I cannot tell you of all the wonderful things that have happened since I started using the prosperity bank. Besides being able to pay off all my debts, I have demonstrated a piano and a nice diamond ring. I wrote Silent Unity several times, asking their special prayers to help me realize abundance to meet my urgent need, and each time I was wonderfully helped and blessed. Words fail to express my gratitude to Unity.—*L. A. W.*

Long Island City, N. Y.—On the day that I received my prosperity bank I had just a few pennies in the house. One of my sons had been out of work for three weeks. The next day he found a position. Another son who has not had steady work started in today on a steady job. Money has come to me from unexpected sources. I thank God and you for these blessings.—*Mrs. S. S. W.*

Toledo, Ohio—We never have had so much prosperity during our married life as we are enjoying since using the prosperity bank. My husband's business is increasing. I thank God.—*Mrs. M. H.*

Sherman, Calif.—I am making wonderful progress in my understanding of prosperity since I received the prosperity bank. Since it came I have been tithing and now I always have abundance. I have had my bank a little more than a month and I have paid for seven subscriptions for Unity magazine and have done many other good things.—*B. A. B.*

St. Louis, Mo.—Since I received the prosperity bank,

conditions have been better in my home in every way. My son is making $50 a month more than he was ten weeks ago.—*Mrs. G. S.*

APPRECIATION

Durham, N. C.—The word was powerful and it did heal. My dear one did not have pneumonia. Inclosed you will find $20, a thank offering.—*C. S. L.*

Woodhaven, N. Y.—Our prayers have been answered. My husband has secured employment. The inclosed offering is from his first pay, in appreciation of your wonderful work.—*Mrs. E. B.*

Tokyo, Japan—I have asked the Publishing Department to give you $35 out of the draft that I sent to them. Please accept it as a gift of love, with my rich blessings. I know that your prayers for me are being answered and that I am being blessed with wisdom, with renewed health and strength, and with prosperity. I thank you for all your help. —*A. F. C.*

Anchorage, Alaska—Please accept the inclosed $10, a portion of our October tithe. We are demonstrating health and prosperity and we appreciate your prayers very much.—*F. J. S.*

Bridgeport, Conn.—I am very grateful for your prayers. The dear one received great spiritual uplift and is now living a life of usefulness. Please accept $30 of the inclosed amount as my love offering.—*Mrs. C. D. D.*

Stratford, N. J.—I wrote you asking prayers for my husband and myself. We both were ill but as soon as we received your letter we began to improve. Please accept the inclosed $10, a love offering, with deep appreciation for your prayers.—*M. E. K.*

St. Louis, Mo.—I telegraphed asking your prayers for my baby. He began to improve at once and is now almost well. Please accept, with my deep gratitude, the inclosed check for $50.—*I. F. D.*

Philadelphia, Pa.—Inclosed find check for $20, a love offering in appreciation of the good that I have received from your institution.—*M. W.*

Keene, N. C.—I asked your prayers for healing of headaches. They have entirely ceased. I am inclosing $5, in appreciation of your help.—*Mrs. G. D. P.*

Dieterich, Ill.—I have written to you many times for help and I have always obtained good results. Several weeks ago I wrote you regarding my little girl who had been

seriously burned. Her recovery was rapid; she is now well. I am inclosing a check for $15, as a thank offering.—*Mrs. N. J. S.*

HELPED BY UNITY LITERATURE

Fort Worth, Tex.—I have never before known God as I know him now. I owe my understanding to reading Unity literature. May God bless you.—*J. R.*

Berea, Ky.—We are very glad indeed that you send us three copies of Wee Wisdom, because we use part of them very profitably in our extension work. The Christian Business Man and Wee Wisdom are periodicals of very high order and we are glad to have them in our library. Our children appreciate the better class of literature, so they enjoy Wee Wisdom very much.—*T. H. R.*

Portland, Oregon—When I wrote you asking for prayers, my life was so filled with confusion that I did not know which way to turn. In answer to my prayer for guidance and comfort I found a copy of Unity which proved to be manna from heaven. I now see the light and have gained a measure of peace and quiet and a partial knowledge of how to proceed.—*Mrs. H. R. W.*

Cashmere, Wash.—I want to thank you for the help that I have received through reading Unity magazines. Your literature strengthens me and helps me to see the good. My mother is wonderfully helped by your magazines.—*E. L.*

FROM CHILDREN

E. St. Louis, Mo.—My mother said that I ought to write and tell you what Jesus has done for me this month. I sleep well at night now. I can even close my mouth, and I do not cough any more.—*A. C.*

Mason, Tenn.—I hope you have not stopped praying for me. I repeat the prayer you sent me, at morning and at night. I hardly know how to tell you how happy I am. I have received every blessing that I asked for.—*E. N.*

Kansas City, Mo.—I am nine years old. I was born with vision in but one eye. My parents took me to the best specialists but they only shook their heads. Mother would not give up for she believed that some day I would see. When I started to school I had to sit in the front row and even then, at times, I could not see the blackboard. One

year ago my mother had a serious sickness which left her with heart and kidney trouble. Three months ago she learned of the wonderful work of Unity. We came down to Unity and God healed my mother. My eyes also began to improve. Now I am glad to tell you that I can see the blackboard from the very back seat. I can see clear across the room and tell my mother everything that she is doing. Lately I was able to see an airplane, which surprised everybody who knows me. Whenever I need help I sing The Prayer of Faith, and I get the help. We are so happy. Mother is well and I can see.—*C. R. N. G.*

MISCELLANEOUS

Northfleet, Kent, England—The day after receiving your book of instructions and the prayer for daily use, I received an offer of employment. All my affairs are progressing much better since I placed them in God's hands. I also have better health and a sense of security that makes life more harmonious. I thank you for your help.—*Miss A. M. W.*

Atoka, Okla.—I am sending you my tithe thank offering for the wonderful help that you have given me. My heart thrills with gladness when those to whom I have sent Unity literature tell of the blessings that it has brought to them. I thank God every day for sending Unity to me. I have been healed and prospered by your prayers.—*Mrs. W. D. H.*

Cleveland, Ohio—I am blessed with employment, due to your wonderful work for me. I am no longer depressed in spirit, consequently my health is better. I am very grateful to Unity.—*Mrs. D. Y.*

Sebastopol, Calif.—You may discontinue prayers for my son. He has shown wonderful improvement in disposition since I wrote you.—*J. C. K.*

ILLUMINATION

Oakland, Calif.—Kindly discontinue prayers for my daughter, for she is doing excellent work in her studies. She says that she learns her lessons easily.—*M. K.*

St. Louis, Mo.—Some time ago I wrote asking your prayers for me in my seeking God. Please continue your prayers, for I am being blessed each day with new light and I feel like a new person.—*Mrs. R. W.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year
Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year
Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year
The Christian Business Man. Puts Truth into business. Monthly .....$1 a year
Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year
Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year
Unity Local Program. Gives Sunday program at headquarters. Weekly .....$1 a year
Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

THE NEXT UNITY CONFERENCE

Many of Unity's exponents and friends have suggested that we hold our next Unity Conference in the fall of the year, instead of in the summer. In response to this suggestion it is here announced that the third annual conference of Unity people will be held in Kansas City, October 4 to 17, 1925.

The first session of this gathering will be at 11 a. m., Sunday, October 4. The closing session will be held on Saturday, October 17, at 8 p. m.

An invitation to attend this Unity Conference is extended to all Unity people the world over. If you can come as a delegate from a Unity center, do so. If you can come as a Unity adherent and a student of the literature, you will be most welcome. If you have merely heard of Unity's interpretation of Christianity and want to know more about it, be sure to come.

During the two weeks of this convention you will gain a better understanding of practical Christianity, the doctrine that Jesus taught, than you could gain by much reading and studying.

Here will be gathered from every part of the world, for two weeks, the leading exponents of Unity principles; you will be able to meet and to listen to teachers and healers whom you have perhaps wanted for years to see. They will be here—many of them on the platform, others demonstrating the healing power of God by restoring harmony and health to all who apply.

We shall not send personal invitations to Unity leaders, teachers, and healers; therefore we shall take it as a favor if you will consider this an invitation to the 1925 Unity Conference. Please make suggestions about the best way to handle the gathering to bring out the highest truth. The sole object of this Unity Conference is to get a better understanding of Truth and to learn a more effectual method of presenting Truth to the many who so sorely need it.

We look forward to this gathering, knowing that it will mark another fulfillment of the promise of Jesus Christ: "For where two or three are gathered together in my name, there am I in the midst of them."

If your local book dealer is interested in selling Unity literature, send his name and address to Unity, Sales Department, 917 Tracy, Kansas City, Mo.

TRUTH IN THE HOME

Unity's Most Recent Publication

"Truth in the Home" is a compilation of Alice L. Ruth's articles which have appeared from time to time in the home department of Unity magazine. Alice L. Ruth long ago made this department of Unity magazine a popular one by her simple, understanding manner of handling the everyday problems of home and family. Her many friends and admirers will welcome this announcement of a book by her—a book dealing with the questions that confront every woman who has a home and neighbors and children.

A few of the chapter titles give an idea of the wide range covered by the material in this book:

Love Your Neighbor
A Social Afternoon that Was Truly Profitable
Is Motherhood Worth While
The Ideal Home
Harmony in the Family
Joyful Service
Make the Children's Bedtime Happy
Getting the Prosperity Consciousness

This book, at present, is published in only one binding, paper cover, and sells for $.75.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff. Nor can we offer to read manuscripts and offer suggestions to our friends, as we are not in a position to know the needs of publications other than our own. In almost any literary magazine there are advertisements of bureaus that criticize constructively for authors who have not yet found their places.

CADY BOOKLETS

"LESSONS IN TRUTH," *by H. Emilie Cady*, is undoubtedly the most widely read of all of this author's writings. For more than thirty years it has been read and reread with increased interest and appreciation by religious and thinking people.

It has perhaps been the means of attracting much attention to other writings by Miss Cady—writings which, once discovered, prove their own merit. For those not thoroughly familiar with these writings, we are giving a brief description of each:

ALL SUFFICIENCY IN ALL THINGS—This booklet teaches us that we dare claim all perfection in holiness, in health, in support; that there is no limit to attainment in any direction, except such limit as we set for ourselves.

FINDING THE CHRIST IN OURSELVES—Only by letting the indwelling Christ manifest through us are we saved from the mistakes of our lesser selves, and enabled to show forth the love, health, happiness, and abundance of our real being. This booklet shows us the Path and inspires us to follow it.

GOD'S HAND *and* LOOSE HIM AND LET HIM GO—This booklet consists of two articles. One teaches that every member of the body is acting under the direction of God; and the other, that the success of those around you depends not on you personally but on your ability to free them, that the will of God may manifest.

ONENESS WITH GOD *and* NEITHER DO I CONDEMN THEE—The first of these essays helps us to attain that consciousness in which we are content to give up appearances and to merge our thoughts and aspirations with the Christ mind. The companion essay gives specific reasons why we should not judge.

TRUSTING AND RESTING—Only by getting still inside, by eliminating tension, and placidly resting in the assurance of God as our wisdom and strength, can we properly handle the seeming problems that confront us. A few moments of reading in this booklet will help us to live rightly.

The price of each of these booklets is $.25. The prices of "Lessons in Truth" are: paper binding, $.75; paper, pocket size, $.75; cloth, $1.50; keratol, $3.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

Lowell Fillmore recently returned from a three-weeks tour of Unity centers. The greatest inspiration that he received from this trip was a vision of the growth of the work. He visited some of the larger cities and found groups of splendid people carrying on a wonderful work but, he said, he could not help visualizing the great mass of people in those cities who had never even heard of Unity. Our problem is to reach those people. There is no limit to the growth that we may attain and consequently to the good that we may accomplish. Right now, today, we should have ten times as many readers as we have. That growth, for the most part, depends on our present subscribers. If each of them would pass the word on wherever the opportunity offered itself, we should feel a tremendous growth at once and the Christ principles would be brought to the attention of thousands who are in real need of them. ARE YOU DOING YOUR PART?

Unity has purchased a new postage meter machine. This machine seals, counts, stamps, and stacks the letters. There will be no stamps used on Unity mail in the future but only the printed mark authorized by the government. We do not wish our subscribers to regard this mail as second-class simply because it is not stamped. This new machine is equipped with a two-cent and a one-cent meter, and the letters prepared by it receive even more prompt service in the post office than the stamped letters do. The machine enables us to make a material saving of time in this office and hence to give our subscribers more prompt service.

The Unity School of Music, 1319 East Ninth st., Kansas City, Mo., has received many inquiries about summer school work. We wish to announce that the school has decided to give an intensive course of five weeks, beginning June 1 and ending July 4. The course will include a normal training course for teachers, a course for advanced students, and courses for children. Write to secretary for particulars.

A new edition of "Getting the Clear Realization" is now being prepared for our readers. The new cover is of heavy paper prepared to give a blue Spanish leather effect. The title is printed in gold. The price, $.25, will remain the same.

Cure of the fear of lack is one of the greatest blessings that the Prosperity Bank plan offers you. It is for this that the writers of the following testimonials give praise: "The best result is that all fear of lack has vanished and I know that God gives the increase. For years, no matter what I earned, I always had the fear of lack within me." "I have never felt want in any form since using a Prosperity Bank. I would not be without one." "You may discontinue the prayers that we so gladly accepted. I am convinced that God knows what we want and will give it to us." "Until a month ago I could not help worrying, but all of a sudden the worry left me and I knew that I had learned to trust to my heavenly Father fully." An explanation of the Prosperity Bank Plan may be found on page 596 of this magazine.

A clever little poem came to our attention recently —a poem about signatures. It is so very applicable to many of the letters which we receive that we reprint a part of it here.

"I've studied it with tears and groans;
Sometimes I think the name is Jones,
And then again I'd say it's Brown,
With sundry letters upside down.

"Perhaps it's Smith; it may be Duff;
I give it up—I've toiled enough.
There ought to be some chloride cures
For men with dizzy signatures."

It is interesting to note how the daily press and the people are accepting spiritual healing and other metaphysical teachings. Under the heading, The Christ Spirit, Unity magazine each month contains three pages of extracts and comments from other papers about these things. In addition to this, the magazine contains several pages of testimonials of help received for health, prosperity, protection, harmony, and so forth. If your attention has not already been called to these features, you will be glad to have it called to them now.

The editorial department at Unity recently received the following message. "I believe Weekly Unity to be the greatest message of Truth. It is so readable, so lovable. I get a wonderful vibration from perusing its contents."

"For more than a year, I had been looking for a book that would give Truth in story form to children. Finally some one suggested to me that I obtain your book, "Wee Wisdom's Way," stating that I would love it. I just lost myself during the reading of it—it was so interesting. Truly, I have never read a book on the lives of children that contained such a depth of purity, love, and beauty, together with an undivided devotion such as those children had for our Father." This is only part of a beautiful letter of appreciation written to Myrtle Fillmore, the author of "Wee Wisdom's Way." What this correspondent had been seeking for her children, you too will find in "Wee Wisdom's Way"—Truth in an attractive, interesting form. The price of the paper cover binding of this book is $.75; of the *de luxe* edition, $1.50.

Unity Daily Word is our monthly handbook of daily lessons. The weekly subjects studied in June are: Christ Within, Vision, Harmony, Health and Disease, and Freedom. The subject for the week is divided into six daily lessons. Each day is given a full page, with a little talk for the day and appropriate quotations and affirmations. The June number has a special article, "Now Are We the Sons of God." If you have not seen Unity Daily Word, request us to send you a copy gratis.

Many of our subscribers who are not located conveniently near a Unity Sunday School find, in the Unity Sunday School Leaflet, just the ideas and suggestions that they need to help them in having a Sunday School at home for their own tiny tots. Many are starting little neighborhood classes, using the lesson interpretations and the other features of the Leaflet as the foundation for these classes. If any of our readers feel that they would like to have a class of this sort we shall be glad to send sample copies of the Leaflet or, better than that, we will enter their subscription for the coming year, fifty-two copies, upon receipt of $1.

All students of "Lessons in Truth" or "Christian Healing" should have "Question Helps for Lessons in Truth" or "Study Helps for Christian Healing." By studying the Unity textbooks with the aid of these question helps it is possible to obtain a better understanding of Truth principles. Each of these booklets retails for $.15.

THE SCHOOL AT UNITY HEADQUARTERS

Every day is a school day at Unity headquarters, Kansas City. We have here three and sometimes four classes every day of the year. Both beginners and advanced students will find classes to meet their needs.

The courses are not arranged in semesters, but are continuous, and any one can get new light on the theory and practice of Christianity by coming here at any time and taking up the study.

The classes mentioned are regular classes and should not be confused with the work of the Annual Unity Conferences.

The following list of studies taken from our weekly schedule gives a general idea of the subjects handled by our faculty of twelve teachers:

"Concentration;" "Bible Study;" "True Prosperity;" "Healing;" "Scripture Interpretation;" "Christian Living and Healing;" "Christian Healing;" "Housekeeping Problems;" "Prosperity Lessons;" "The Twelve Powers of Man;" "Healing and Prosperity;" "The Cosmic Christ;" "Lessons in Truth;" "How to Think Music;" "Lessons in Truth" (class for men only); "Law of Mind Action in Christian Healing."

WHERE UNITY PUBLICATIONS ARE SOLD

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct N
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, Oak Tree Cottage, E Huntington dr
Berkeley—Home of Truth, 2738 Regent; Northbrae Truth Cen, 1037 Colusa
Cloverdale—Truth Cen
El Centro—Unity Reading Rm, First Natl Bank bldg
Escondido—Unity Study Club, Escondido hotel
Fresno—Unity Truth Cen, 925 Divisadero; Emilie Wiesenberger, 105 N Van Ness
Hayward—Unity Truth Cen, 448 Castro
Hermosa Beach—Meta Lib, 837 Hermosa
Hollywood—Unity, 5640½ Sunset blvd; Phedra McKee, 1556 Morningside ct; Unity Cen, 677 N Wilton pl
Huntington Beach—Mrs J A Wood, 207 Detroit
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Hewitt's Bkstore, 117 Pine
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Unity Lib, 233 S Bdwy, rm 342; Meta Lib, 432 Music-Arts bldg; Betty Crittenden, 4312 Rosewood; Bullock's
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-

B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg
Osdick—Mrs D G Thomson
Palo Alto—N T Truth Cen, 565 Hamilton
Pasadena—Unity Soc, 345 W Calif; Unity Cen, 40 and 42 Oak Knoll; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Richmond—Mrs Beulah W Tiller, 146 2d
Riverside—School of Christianity, 1263 Main
Sacramento—Unity Cen, 309 Plaza bldg; Unity Study Class, 1326 P, apt C
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; House of Blessing, 2109 2d; Meta Lib, 1023 7th; Mrs M K Simpson, 3929 University
San Francisco—Unity Temple, rm 412, 251 Post; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 358 Sutter; The Emporium; Jessie J Knox, 177 11th ave
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
San Pedro—Unity Cen, 934 W 11th; Unity Truth Cen, 460 10th
Santa Barbara—Truth Cen, rm 39, 17 E Carrillo
Santa Cruz—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
COLO—Colorado Springs—Unity Cen, 109½ N Tejon, rm 10
Denver—Unity Cen, 302 Community Chest bldg; College of Divine Science, 1819 E 14th; Power Pub Co, 4235 32d
Ft Collins—Gertrude H Tracy, box 349
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 36 Carroll
Washington—Unity Soc, 1326 I, n w; Unity Truth Cen, 1214 U, n w; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, n w
FLA, Jacksonville—Unity Cen, Seneca hotel
Miami—Mrs Geo C Bischoff, 3328 N Miami
St Petersburg—Unity Cen, E 226 10th ave N
Tampa—Unity Cen, 1107 Marion; Henry C Parrott, box 581; Unity Truth Cen, 112 Hyde pk pl; Mrs O M Whitman, 1214 Santiago
GA, Waycross—Truth Cen, 1211 Burnet
IDAHO, Montpelier—Verna I Shupe, box 531
Pocatello—Mayme Myers, 805 S 9th
ILL, Centralia—Meta Lib, 200½ E Bdwy, rm 6, upstairs
Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 501 Music College bldg, 64 E Van Buren; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Roseland Unity Study Club, 11749 Union, W Pullman; Unity Cen, 3506 S State
Chicago Heights—Unity Home of Truth, 1136 Emerald
Moline—Truth Cen, 1620½ 3d
Springfield—Lawrence Cen Constructive Thinking, 325 E Lawrence
Waukegan—Mrs C W Lindberg, 408 South
IND, Anderson—Community Service Cen, 1607 Madison; Glen M Tait, 505 Farmers Trust bldg
Fort Wayne—Unity Study Club, 1210 S Calhoun

INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellows bldg; Truth Temple, 621 Meyer-Kiser Bank bldg
KOKOMO—Mrs Norman Simpson, 523 S Washington; Sander's Bkstore, 119 E Walnut
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DES MOINES—First Unity, 228 Victoria hotel; Mrs D A Gross, 713 School
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 824 S Martison
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Mrs Oscar E Rehm, 1006 Cherokee rd
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 2301 St Thomas; Christ Church, 5641 W End blvd; Rev J S Wright, 2538 Orleans
MAINE, SACO—World Helpers, Flagg Pond rd
MASS, BOSTON—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston; Progressive Bkshop, 140 Longwood
CAMBRIDGE—Truth Cen, 71 Martin
LOWELL—Mrs Frank W Derby, 11 Cascade
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; John V Sheehan, 1550 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—School of Meta, 417 Stevens
GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 303 Seymour
PORT HURON—Helen S Carpenter, 1134 Pine
MINN, DULUTH—Mrs E Lee, 326 E 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Aero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 2744 4th, s; Harmonial Cen, 1607 Nicollet
ST PAUL—Meta Lib, 99 Garfield; Soc of Truth, 446-A Wabasha
MISS, GREENWOOD—R L Hataway, 807 S Main
MO, KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer
LEES SUMMIT—Unity Farm Study Class
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—H H Schroeder, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, BUTTE—Keefe Bros, 25 Park

NEBR, Falls City—Unity Cen, P O box 435
Lincoln—Unity Soc, 502 Fraternity bldg
Omaha—Unity Class, 3314 Burt; Meta Lib, 280 Acquilla ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, rm 7, Triangle bldg
Elizabeth—Unity Soc, 1081 E Jersey
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Newark—Unity Soc, Riviera hotel
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Classes, 774 E 4th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Staler; League for Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 250 W 57th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42d; Center Pub Co, 828 7th; Divine Science Pub Co, 113 W 87th
Rochester—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen, 283 S Main
Canton—Ralph Young, 139 Cleveland, s w
Cincinnati—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Ann Whitcomb Fairfield, 9th flr, B-2, Hotel Cleveland
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Hamilton—New Thought Unity Temple, 440 N D
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Class, 656 Pleasant pl; Tiedtke's news stand
OKLA, Boley—Mrs Anna C Hughes, box 44
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Class, 510½ S Main; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
OREGON, Mill City—Jennie Christensen, c/o Mrs A Hinkle
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 312 Central bldg; Realization League, 727 Corbett bldg; Tansing Book Co, 380 Morrison
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Truth Cen, Reed house
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Mrs Frances M Turpin, 4240 Chestnut
Pittsburgh—Kingdom School, 819 Wabash bldg; Grail Bkshop, 3012 Jenkins arcade, 3d flr

Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset, rm 307
TENN, Memphis—Unity Cen, rm 13, Woman's bldg
Nashville—Unity Cen, 206 Maxwell house
TEX, Abilene—Hartin's Health School, 1020 W Alexander bldg
Dallas—Unity Cen, 1012 Main; Mrs C H Garvin, 1401 N Beckley; Unity Club, 3606 Roseland; Unity Circle, 1631 Pine
El Paso—Unity Cen, 305 E Franklin
Ennis—L T Tolliver
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Greenville—Collins Book Co, 2901 Lee
Houston—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress
San Antonio—Unity Cen, 818 Maverick bldg, Houston
UTAH, Salt Lake City—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
VA, Norfolk—Unity Cen, 2817 Villa Circle; W M Freeman, 317 Granby; Truth Cen, 119 Tazewell; Mrs P B Cain, 1248 W 27th
Richmond—Beauty Culture Cen, 628 N 7th
WASH, Bellingham—Harriet E Griffin, 1415 W Holly
Chehalis—Alice L Ruth, 876 Folsom
Seattle—Unity Cen, 4030 Arcade bldg; Seattle Cen, 504 Home Savings bldg; S Louise Foulkes, 1217 7th; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Cen of Philosophy, 537 Waldorf hotel; Bookery, 4241 University way; Pearl Morrison, 821 E Howell
Spokane—Spokane Bk Co, 44th and Ray
Tacoma—Unity Home of Truth, 719 Fawcett; Raymer's Bkstore, 1317 Pacific
WIS, Milwaukee—First Unity Cen, 130½ Oneida, rm 6
WYO, Casper—Unity Truth Cen, rm 5, Zuttermeister bldg
AUSTRALIA, Adelaide—New Thought Cen, 5 Darling bldg, Franklin
Brisbane—Unity Truth Cen, Albert House, 2d flr
Gordon—G Malm
Melbourne—Anna Hudson, 145 Collins; Book Shop, 229 Collins
Perth—Albert & Sons, 180 Murray
Sydney—New Thought Cen, 149 Elizabeth
B W I, Port of Spain, Trinidad—Winston V King, 18 St Joseph rd
CANADA, Montreal—Edith Clapp, 2588 A Esplanade
Moose Jaw, Sask—Unity Cen, N basement, Hammond bldg
Saskatoon, Sask—Unity Study Class, 314 Canada bldg
Toronto—Unity Cen, 53 College
Vancouver, B C—Truth Cen, 18 Fairfield bldg
Victoria, B C—Unity Cen, 600 Campbell bldg
Winnipeg, Man—Unity Cen, 672 Alverstone
C A, COSTA RICA, San Jose—Grace Lindo
ENGLAND, Belper, Derby—Rev W J Robson, 20 The Fleet
Liverpool—Annie Fairbank, 136 Granby, Princes Park
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, N E 2; Order of the Golden Age, 155 Brompton rd, S W 3
INDIA, Ahmedabad—Raikhod, Academy of Divine Science
SCOTLAND, Glascow—Unity Lib, 1558 Gt Western rd

UNITY CORRESPONDENCE SCHOOL

For the benefit of those who may not fully understand the work of this department of our school: Let us disabuse your minds of the idea that this course of study is only for the purpose of instructing men and women who desire to become public healers and teachers. Teaching and healing are laudable undertakings, but many are not qualified for them, and many are so situated that they could not give their entire time and attention to work of that kind.

Primarily, the object is to show YOU how to come into harmony with the law of BEING, so that in mind, body, and affairs you will be able to express your God-likeness; to change your mind from the idea that you are a mortal, doomed to sin, sickness, poverty, and death, and that these things are inevitable and the will of God; to establish your thinking in the true idea that you are a son of God, the image and likeness of the Father, joint-heir with Jesus Christ, your Elder Brother. Paul said: "There are diversities of gifts, but the same Spirit." You may not have the gift of preaching or of teaching in a large way, but your gift has its value; by your example and your understanding of God, you will be able to show some one how to attain a condition of harmony and peace.

Step by step these lessons take up the teaching of Jesus Christ. We may have lost sight of the fact, but he taught us how to work in harmony with the law of right thinking, just how to apply the science to our everyday problems. He taught us that the kingdom of God is within us, and not a far-away place. All that you can possibly desire is right within you; and you will understand how to come into contact with it by recognizing and acknowledging God as the source of all. Your life, health, strength, power, wisdom, enthusiasm, and success are gifts to you from the Father within.

When you have made a careful study of "Lessons in Truth" and have read our literature long enough to understand the fundamental principles underlying our teaching, then the time is ripe for you to send for our booklet giving full information about these correspondence lessons.

CORRESPONDENCE SCHOOL DEPARTMENT

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join Silent-70 and take up this work. Write to us for information. We give the following testimonial:

Edmonton, Canada—It is a joy to me to give out Unity literature, for the literature makes beneficial changes in people and in their surroundings. I find that people pass the literature on to their acquaintances. I have sent copies of the magazines to Grande Prairie, in the Peace River country, and have been told that some of the people of that town are sending to Unity for yearly subscriptions for themselves and for their relatives in England. I have received a letter from a teacher who is giving the Unity teaching to her Sunday School class. So you will see that the seed is growing. I am thankful for the privilege of being a Silent-70 worker.—*A. E. P., Silent-70 No. CO-38.*

UNITY GOOD WORDS CLUB

Do you know that your words bring you good or negative conditions, according to their kind? Do you know that Unity Good Words Club is helping 38,000 members to speak constructive words?

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town .....State.....

Sign personally and return this blank for enrollment.

The Club expense is met by freewill offerings. An official emblem (button or pin, gold), $1.50, a motto pledge card, $.25, and a Reminder Box, free, are Club helps.

Please check the magazine to which you subscribe or have access: Unity (——) Weekly Unity (——).

UNITY BOOKS AND BOOKLETS

Aunt Joy's Nature Talks $1.00; $1.50
Bible, American Standard Version 4.50
Book of Silent Prayer .....paper, $.50; keratol, 2.00
Christian Healing $1.00; $2.00; 3.00
Study Helps and Questions for "Christian Healing"..... .15
Cook Book, Unity Inn .....washable cover, 2.00
Divine Remedies .....paper, $.75; keratol, 3.00
Garden, The Gate, and The Key, The..... 1.50
Lessons in Business .....paper, .50
Lessons in Truth .....$.75; $1.50; 3.00
Question Helps for "Lessons in Truth"..... .15
Miscellaneous Writings .....$.75; $1.50 3.00
Treasure Box ..... .50
Truth in Song ..... .50
Truth in the Home .....paper, .75
Wee Wisdom's Way .....paper, $.75; de luxe, 1.50
Wee Wisdom Picture Book, Vol. I, II, III.....each 1.50
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Faith that Removes Mountains ..... .25
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Finding the Christ .....keratol, 1.00
Getting the Clear Realization ..... .25
How to Attain Your Good ..... .25
Holy Spirit, The ..... .25
In Christ's Garden ..... .50
Inspirational Series (3 booklets): Good Words; Morning Meditations; Spiritual Law in Business .....each .25
Joy *and* The Way of Attainment ..... .25
Lessons for Young Students ..... .35
Lord's Prayer, The .....paper, $.35; keratol 2.00
Love: The Supreme Gift .....paper, $.50; cloth 1.00
Love's Roses ..... .25
My Litany ..... .10
Oneness with God *and* Neither Do I Condemn Thee..... .25
Philosophy of Denial ..... .35
Prosperity Series (4 booklets): Giving and Receiving; Invisible Resource; Prosperity and Success; Wealth and Wisdom.. ..... each .25
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Sayings of Jesus Christ, The ..... .35
Silence, The .....paper, $.35; keratol, 2.00
Stepping Stones ..... .35
Talks to Men ..... .25
Tithing ..... .25
Truth Student with Soldiers 1.00
Unity's Statement of Faith ..... .10
Unreality of Matter ..... .25

A MENTAL BATH

That is what some one has called the Prosperity Bank Drill—a mental bath. Even more important than cleansing the body is the cleansing of the consciousness. The Prosperity Bank Drill eliminates all mental dirt, all thoughts of poverty, inharmony, distrust; it substitutes for them a pure faith in God as man's supply.

The comparison can be carried even further. For instance, we do not neglect our bodies now because once, long ago, we took a bath. No! We give them the same attention over and over. This must be the case with our mental cleansing, too. The Prosperity Bank Drill gives us a splendid start toward building up a prosperity thought habit that will make future coöperation easy.

The Bank Plan is this: You ask us for a bank and give us the names of three friends to whom you wish Unity magazine sent. We send you the bank, give you our prayers for your prosperity, and send you a prosperity statement to be used several times a day during the following ten weeks. While you are using the bank, you save $.30 a week in payment of the subscriptions sent to your friends. If you wish a bank, you need only fill in, sign, and return to us the coupon below.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a prosperity bank. I will use daily the prosperity statement that you send me and will work with you to set in action within myself the laws governing my prosperity. I will save $3 to pay for Unity magazine to be sent to each of the persons named on the attached sheet of paper, and will send this amount to you within ten weeks after receipt of my bank.

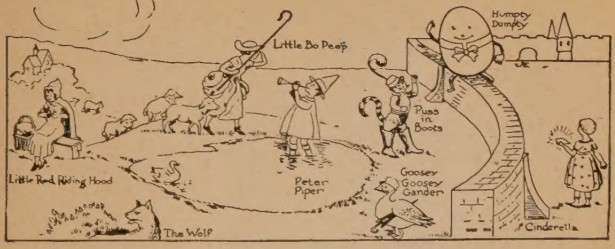
Name .....

Address .....

City ..... State .....

6-25-U

Once Upon a Time



Do you remember how real those childhood stories were to you, how you used to act them and talk them and dream them? The "Once upon a time" stories of today are just as real to your little ones as Cinderella, Bo-Peep, Jack the Giant Killer, and all the other storybook folk were real to you in your childhood. Their world is a world of dreams, founded mostly on the books that they read. Are they dreaming the right sort of dreams? Are they getting the right vision of life? It is your duty to see that the books that they read, and consequently the dreams that they dream, are the right sort.

Wee Wisdom magazine is planned with this idea in view. However, the editor is mindful of the fact that, in order to inspire the children's minds, we must interest them. Wee Wisdom is just bubbling over with lovely illustrations, poems with a lilt and a swing that will fairly sing into the hearts of the kiddies, and stories of every kind. No effort is spared in maintaining the highest standards in every detail of Wee Wisdom.

We repeat: It is your duty to see that the books that the children read, and consequently the dreams that they dream, are the right sort. You can help to discharge this duty to your children, and to the children of others, by subscribing for Wee Wisdom for them.

SUBSCRIPTION PRICE, $1 A YEAR.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

FAITH MUST BE ANSWERED

Unanswered yet? Nay, do not say ungranted,
Perhaps your part is not wholly done;
The work began when your first prayer was uttered,
And God will finish what he has begun.
If you keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet firmly planted on the Rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock;
She knows Omnipotence has heard her prayer,
And cries: "It shall be done, sometime, somewhere!"

—*Ophelia G. Browning.*

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